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VEDANTIC EDUCATION

(An historical and philosophical study)

BY

CHINMOY CHATTERJEE, M.A., Ph.D.

Recipient of Gopal Das Gold Medal

University of Lucknow.

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Foreword by Dr. Sampurnanand, D. Litt., Chief Minister U.P.

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In Memory

of

My Beloved Father

FOREWORD

In writing this book, Dr. Chatterjee has broken new ground and, incidentally, thrown new light on many problems which have been the subject of study by other scholars. For example, reference may be made to the old Indian system of education. Quite properly, Dr. Chatterjee has not gone into much detail in this connection, but he has said enough to bring into prominence one characteristic of Indian pedagogics and the philosophy underlying it. The problem of education beginning from the primary stage can be approached in several ways. It would be possible to include most of the subjects of the curriculum in practically every scheme and yet the schemes would differ from one another because of the different approaches on which they are based. There cannot be much difference of opinion about the utility of imparting knowledge of the three Rs or in other ways fitting the student to earn a decent livelihood and live the life of a well-behaved citizen. But this is not the whole of education. The question is what is the ultimate objective which the educationist must keep before himself. What is the ultimate, the fundamental, objective of human life ? Different answers could be and have been given to this question and every one of these answers has been the starting point and the foundation for a definite system of values, a definite scheme of education and law.

Ancient India had worked out its own answer. It was to the effect that the ultimate goal of life, *the paramapuruṣārtha*, is *mokṣa*. No one was foolish enough to suggest that every child should be made a *sanyāsī* and initiated into the methods of spiritual discipline, but it was certainly insisted upon that all education from the primary stage upwards should have a spiritual bias. This, after all, is the essence of religion. We miss it today in our schools and colleges. The feeling that there is something, some force, in which and through which we all have our being, which pulsates through all of us, which links up the lives of the tiniest moneron to that of the greatest among men and gods, an attitude of reverence, this was implanted in the student from the very beginning and Dr. Chatterjee has quite rightly drawn attention to it.

This, of course, was not *Vedantic* education but the foundation on which all education, *Vedantic* or otherwise, was built up. Later came that specific discipline which had to be undergone by those who were specially anxious to acquire knowledge of the *Brahma*. This was *Vedantic* education proper. As Yajnavalkya says in the Brhadaranyaka Upanisad:

आत्मा वाअरे श्रोतव्यो मंतव्यो द्रष्टव्यो निदिध्यासितव्य

In systematising *Vedāntic* education, the द्रष्टव्य is treated as part of the निदिध्यासितव्य and we are left with three definite stages, श्रवण, मनन and निदिध्यासन । निदिध्यासन is easily the most important of the three. No amount of study and intellectual discussion will enable a person to realise the truth, to get into intimate touch with that reality which underlies all. निदिध्यासन is really another name for *Yogābhyāsa*. The Kathopanisad says clearly that Nachiketa became *Brahmaprāpta* by acquiring विद्यामेताम् योगविधिंच कृत्स्नम् . This (philosophical) knowledge and the complete technique of *Yoga* came from his *guru Yama*. It also says that whosoever else studies the subject in the same way will attain similar knowledge. Unfortunately, निदिध्यासन has fallen into disuse, if not disrepute, among so-called *Vedāntis*. They are satisfied with a study of appropriate texts and convince themselves intellectually of the truth of what they read. They little realise that what they acquire in this way is not *Vedāntic* knowledge. It is not at-one-ment with reality.

Yoga may be performed in several ways. The objective, चित्तवृत्तिनिरोधः in the words of Patanjali, is the same, but this can be led up to in several ways. Patanjali himself prescribes several techniques in the first chapter of his book. Anyone of these techniques would lead gradually to the suppression of the lower stages of the mind and the attainment of the एकाग्रः, one-pointed, stage. Thereafter, of course, the question of different techniques has no meaning. The Upanisads also prescribe a number of methods. These are called *vidyās*. Dr. Chatterjee has described some of these *vidyās* in detail but it is evident that the task is a very difficult one. It is not easily possible to reconstruct what a particular *Ṛṣi* was intending to say when describing the *Madhu Vidyā* or *Paryaṅka Vidyā* or some other *vidyā* at great length. If the words of the texts are taken as they stand, they give very little evidence of any worthwhile spiritual exercise. There are a few references to *Vedic* sacrifices and interspersed here and there are metaphysical speculations. It seems to me that the subject has been treated in this way not because the *Ṛṣis* had nothing very important to convey but because they deliberately chose a style which would alienate from them the interest of all pure intellectuals. Training in *Yoga* cannot be imparted through class-room lectures. It involves a special Master-disciple relationship. In describing the various techniques, the *Ṛṣis* made copious use of symbolism based upon the technicalities of *Yajñas*. They seem at times, and perhaps intentionally, to be attempting the rationalization of some of the processes involved in the *Vedic* ritual. At other times they make statements which do not seem to make any sense at all. What meaning can one possibly attach to the words of the *Ṛṣi* when he speaks of the blue-dark light of the Sun ? Was he speaking of Sun spots ? Is there any evidence that people in those days had ever seen Sun spots ? And, in any case, what could he imply when he asserted that this light is identical with the *Sāma Veda* ? Either a deeper meaning attaches to these words or they are a purely nonsensical jumble. Light is thrown on this matter elsewhere. The Chandogya Upanisad says that the gods tried to escape death by covering themselves with the three Vedas, but this shield was of no avail. They then entered *Svara*, the region of pure sound, the Logos which, in the words of the Bible, is with God and is God. There they found that escape from death and rebirth which they were seeking. Later on, in the first *mantra* of the fifth *Khaṇḍa*, the Upanisad says that this eternal sound is the same as *Āditya*, the Sun. Quite obviously, the word *Āditya* does not stand for the physical Sun. It is a stage in *yogic* experience. Equally obviously no one who has not had that experience will be able to realise it. Description howsoever complete can only give knowledge about a thing, not knowledge of the thing. It is in this way that all apparently obscure passages occuring in descriptions of the *vidyās* have to be interpreted. The *Ṛṣi* did not mean to be more explicit and he could not have been very explicit if he had wanted to.

It is time that uniformity should be established about the translation of certain words in our philosophical literature. प्राण and वायु are among those words which are often very incorrectly translated. It will simply not do to translate them as breath or wind. प्राण is said to move about in the *nāḍis,* that is, the nervous system. Nerves, we know, are not hollow tubes through which air could run about. Presumably the words stand for that form of energy which energises both mind and body. It takes the form of psychic activity, nervous energy and that chemical energy which controls the metabolism of the body. वायु also cannot be synonym for wind or air. As I have shown in my ' Cosmogony in Indian Thought', the word clearly stands for pure energy. It will be worthwhile for Indian scholars to come to an understanding about the interpretation of these words. A good deal of avoidable confusion would be removed in this way.

Vedanta is not merely a method of intellectual gymnastics, nor is it a body of logical reasoning leading to intellectual conviction of the existence of *Brahma*. It is an embodiment of the highest knowledge. It has to be remembered that the individual is not a person who has to acquire this highest knowledge as something external to himself in much the same way as, say, a student at school learns geometry. The highest knowledge is man's very nature, because he himself is Brahma

Knowledge is not be achieved; only, the film of nescience which has, so to say, formed over knowledge has to be brushed aside. Such knowledge brings peace, peace to the individual and peace to his surroundings, to the world of men and to the worlds of the gods.

The chapter on the line of teachers which Dr. Chatterjee has appended to his book is very interesting. As I have said earlier the true knowledge is carefully handed down from preceptor to disciple. It is important that there should be an unbroken link from the beginning of time when *Brahma Vidyā* was first revealed by superhuman teachers, to the present day. Several such teacher-disciple chains have been preserved in the Upanisads. In fact, when anyone puts a question to a seer, the latter almost invariably replies : "I received the answer which I shall presently give you from so and so, who in his turn derived it from another person whose name is also given". Thus in this great domain, no one claims to have invented or discovered anything or founded a new system. They only claim that the teacher is the bearer of a torch which has been handed down from times immemorial. Shankaracharya in his Commentaries has given his own spiritual genealogy. He has shown how the knowledge of *Brahma Vidyā* as expounded by Vyasa in the *Brahma Sūtra* has by way of spiritual succession come to him, implying thereby that he is competent to write a commentary on the text which will explain what exactly the author intended to say. Even today the *guru-paramparā* is very carefully preserved in the various *sampradāyas* and is based on the sayings of the parent teachers.

Dr. Chatterjee has brought together much useful information which would otherwise have remained spread over a number of books which few people find time to study. His treatment of the subject should, therefore, prove very helpful to students of the subject.

LUCKNOW
October 28, 1956.

SAMPURNANAND

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INTRODUCTION

I

(GENERAL)

AGES have rolled away, the avenues leading to the sylvan shrines remain still unexplored though manifold attempts have been made by my predecessors in the past and more will be done in future till the existence of this mysterious universe where, in the language of Sir James Jeans, "we have stumbled into, if not exactly by mistake, at least as the result of what may properly be described as an accident". The forest literature–the *āraṇyakas* and the *upaniṣads*–are shrouded with spiritual mysteries incomprehensible to the modern pragmatic mind. To unfold mystic latencies of the mighty philosophic monuments of the Orient is not the aim and purpose of the present work. The task is left for one who has moulded his life according to sacred spiritual truth imbibed in every letter and syllable of the *mantras* of the Upanisads.

The people of the Upanisadic age were not ethereal beings as they are supposed to be in common parlance. They were men of flesh and blood just like ourselves. Their mode of life was more or less just the same as that of the people whose mainstay is agriculture. The only difference is that their scheme of life was chalked out to synthesise secular life with the spiritual about which we are atrophied. They believed that the truths of the soul transcend limitations of body, race, time and space and we are critical about this belief. Their whole span of life was regulated by "planned social order" to achieve the final Spiritual Reality whereas ours is a quest for the highest pleasure in mundane life.

The present study, therefore, deals only with one link of the scheme —Education—which helped an individual to draw out and stimulate the spiritual, intellectual and physical faculties latent in him. Contributions of the *Vedāntic* literature in evolving a well-balanced system of education in Ancient India were profound. The development of moral and spiritual values, was considered to be basic to all other educational objectives. In fact, education, whether ancient or modern, uninspired by moral and spiritual values is directionless. That educational purposes rest on moral and spiritual values, was recognised in ancient educational system in India. But unfortunately the present-day education is not co-related with spiritual aspect of life. It is bereft of the potencies for developing the man from within and is truncated from the Indian ideal and culture. Consequently, the education of an average youngman concludes with the completion of the University career and conference of a degree. Whether the primacy of the spiritual education is as important a factor to-day as it was before that is not the point at issue. The following few pages only depict the scheme of education which co-ordinated the knowledge of the manifested world with that of the unmanifested—the Upanisad—the Saving Knowledge of Brahman for the realisation of the Self.

The Kathopanisad declares.... "Arise (*uttiṣṭhtaḥ*) a wake (*jāgrataḥ*) from the slumber of ignorance, realise (*that Ātman*) having approached the excellent (teachers-*varān*). Consequently the sages of the Upanisads viewed the whole span of life of an individual as a period of studentship, though the formal education career concluded with the *saṁīvartana* ceremony. He had to keep up his endeavour "to awake and arise from the deep slumber of ignorance" (*avidyā*) throughout his life. The very word Upanisad bears out that sense. "Upanisad is derived from the prefixes "*upa*" (near) and "*ni*" (perfectly) joined to the verb "*sad*" (to shatter, attain, or destroy) and it means the knowledge of the Reality, expounded in the books of that name. Sankara in his introduction to the *Kaṭhopaniṣad* says:" Those seekers after liberation, who being averse to things of the sense whether here or hereafter take up this knowledge and practise it with steadfast devotion, have their ignorance etc. which are the seeds of their transmigration shattered or destroyed, or it makes those aspirants attain the Supreme Brahman. In the introduction of the *Taittirīya Upaniṣad* he says "*Upaniṣad* means knowledge either because it slashes or shatters the miseries of passing through the mother's womb, birth and decay etc. because the highest good is established in it" (Tagore-on Education). The present investigations are, therefore, concentrated on the exploration of the alley which led one to the realisation of the Final Reality. The picture of the ancient Indian education will remain incomplete if the period of life of an aspirant after the home-coming ceremony is relegated to the background. Because, actually in that period he put into operation what he had learnt in the house of his preceptor and made an endeavour to reconcile his practical experiences of secular life with the ideal of education set forth by his Guru.

Explaining the ideal of education the Upanisads at several places have declared—"Thou art that", (*tattvamasi*). Self should be realised,—heard of,—reflected on—and meditated upon, (*ātmā vā are draṣṭavyah śrotavyo, mantavyo nididhyāsitavyaḥ*) by the realisation of the Self .. through hearing, reflection and meditation, all this is known". Elsewhere it has been declared—"*vedāhametaṁ puruṣaṁ mahāntam*—I have known him who is the Supreme Person. At another place it has been enjoined:" *tam vedyam puruṣaṁ veda yathā ma vo mṛtyuḥ parivyathāḥ*—Know Him, the person who only is to be known, so that death may not grieve thee. Strong assertions like these naturally make one pause a little and think what the seers of the Upanisads actually meant. Are these pronouncements unsubstantial, flimsy and unreal ? If so, the fundamental conception of Truth (*satyam*) becomes circumscribed and consciousness of Infinite, finite. If not, the sages of the Upanisads must not have remained silent after a 'pompous' declaration—"Thou art That". There is no sense in these sayings if they are not supported by any operative method. The approach must have been concrete and real. On the basis of this presumption the present work was undertaken and ultimately the presumption became a reality. I have described in the present narrative the characteristics of the system of elevating the inner-man which struggled to be liberated from the miasma of ignorance and transcend the limits of gross matter. The master-minds of the Upanisads declared—'*nālpe sukhamasti bhūmaiva sukham*' —there is no bliss in anything finite—Infinity only is Bliss—and showed the path for graded uplift of the mind of the aspirant from material phenomena to subtle spiritual plain. They spoke of eternally effulgent state of Super-Consciousness (*sakṛddivā*) and explained the process of attaining it through the *Madhu Vidyā*. Thus they prescribed nearly twenty techniques (*upāsanā vidhi—Śaṅ*) for the growth of the mental, intellectual and spiritual faculties latent in man. To all thoughtful persons, these techniques will bring home with overwhelming power the importance of their detailed investigation. For without that no one can understand the real significance of the system of education enunciated in the Upanisadic literature and how it differed from a scheme drawn up in the later days of Smrtis or the Buddhist India. Two branches of learning—*vidyā* and *avidyā*—spiritual and secular are inextricably intertwined in the whole scheme in such a fashion that the former has always been a complementary to the latter. It illumined the mind of the aspirant while being initiated in the art of 'right living'. In a sense, the struggle for the liberation of the individual self from the fetters of mundane existence is is the warp and woof of the Upanisadic literature and the vicissitudes of the struggle for grasping the true nature of Reality are in the deepest sense, what I have attempted to set forth in this volume, keeping them in just subordination to the central theme.

There had been three outstanding works on the subject of the ancient Indian Education by scholars of this land—Mr. S. K. Dass, Prof., A. S. Altekar and the latest by Prof. Radha Kumud Mookerjee. But the investigations on the post-Samavartana educational problems, various subjects of study, method of acquiring advanced knowledge from precepters and the techniques of achieving Supreme knowledge, were left unexplored, not because that they were insignificant factors in the whole gamut, not because that the erudite scholars of ancient Indian education failed to realise their importance, but because they had to deal with facts covering an extensive range commencing with the Vedic period right upto the incipience of the Muslim Rule in India. They, therefore, concentrated on "filling up a gap in the literature on history of Education." Whereas the present narrative is a detailed rerearch on the educational problems enumerated above and the system of education as depicted in the Upanisads.

My approach to the subject has been historical. The study is based on the eleven Upanisads, commented upon by Sankara and the Maitrayani and the Kausitaki-Brahmana-Upanisads.

I have described in the opening chapters the chief features of the ancient Indian education upto the *Samāvartana* ceremony with special reference to the method of teaching, which now forms a vital part of the modern pedagogic science. Recent researches by Stella V. Henderson, John Dewey, Benjamin Dumville and others – on the principles of teaching insist upon the proper utilisation of the environment of the taught by the teacher particularly when explaining reflective passages. The problem of modern teachers according to Dumville is that " they do not know definitely when to tell, when to question and when to require the pupil to find out for himself ". Philosophy of Education, Henderson believes, should answer three questions: What is education, what aught education to accomplish and by what means this can be done ? To answer these questions, it is necessary to enquire into the nature of man and also into the problem of how man may live his life to the fullest. The method of interrogation has become an art by itself. Because questions on particular problem should be made in such a manner that they would stimulate prompt response from the taught if he was normally intelligent. The teachers of the Upanisads long before the age when the subject — Method of Teaching — became an integral part of Pedagogy followed eight principles while instructing a student which were adopted in later days. Instruction through parables which became so common in the Buddhist period when *Jātaka* stories developed, had been adopted by the Upanisadic teachers.

In subsequent chapters I have endeavoured to indicate the spirit and meaning of the Upanisadic Education. I have also narrated the special techniques, (*upāsanā vidhi*) and various disciplinary processes prescribed for the students for advanced course of knowledge and finally the nature of the Supreme Reality as described in the original text. In the fifth chapter twenty *vidyās* which may be put under the category of special techniques for achieving higher knowledge, have been described and three of them amplified to convince my learned readers that they were special processes of meditation. The basis of expansion is Sankara's commentary which characterises them without the least hesitation as "*upāsanā vidhis*".

Lastly I have added two small chapters sketching the life of the Upanisadic teachers and the lineage of teachers.

I may state here that as a student of History my attempt has always been to bring to the fore the fact of historical importance. The interpretations of the 'key words' in Sanskrit were strictly based on the Sankara's commentary and the philosophical aspect of facts has been avoided as far as practicable. I have endeavoured to authenticate inferences and deductions on the basis of original texts and the commentary. I may say with Mallinatha, the commentator .... *nāmūlaṁ likhyate kiñcit* .. I write nothing which is not based upon the authority of the original texts. With the result each paragraph of this narrative has been burdened with extensive Sanskrit quotations which will arrest the attention of the readers at every step.

II

(SEAT OF THE VEDANTIC CULTURE)

UTTAR Pradesh was the seat of the Vedantic Culture according to certain geographical facts and place names finding mention in the Upanisadic literature.

The birth, adolescence and growth of a civilisation primarily depend upon the geography of a country. Indian civilisation may be distinguished from that of the West as being not an egoistic aggressive civilisation and the reasons for this distinct growth have to be sought in the geographical conditions of the country. The Upanisadic literature, though does not give copius geographical facts, yet the scraps of information that can be gleaned from them enable us to say that the apex of Indian civilisation was located in the north in those hoary days when the rest of mankind was steeped in barbarism. This was due to the favourable geographical environments which India inherited as the free gift of Nature; it made India the first land to herald the dawn of a new civilisation which found its culmination in the Upanisadic period.

It was a period of the completion of the Great Trek towards the East. In the period of Rgveda the centre of civilisation was shifting from the West, the land of the famous five peoples *(pañcajanāḥ)* in the Punjab to the East, the land between the Sarasvati and the Drsadvati the Home of the "Bharatas" (vide R. K. Mookerjee's Hindu Civilisation page

91). But in the Upanisadic period, that is in the later Vedic period the localisation of civilisation in the more eastern regions had been definitely achieved. ("Sapta Sindhava").

In the Rgvedic period the geographical boundry of the land of "Sapta Sindhava" was confined to the extent of the Sarasvati and the Drsadvati in the East and South East. The existence of the Ganga may be traced since time immemorial and it finds mention in the Rgveda (10-75-5) yet the Aryans did not migrate to the land through which the Ganga flowed. Firstly because, the mighty river Sarasvati stood in their way to the East which they did not venture to cross. In the Rgveda we find that the Sarasvati has been described as "Maho arnah" i.e. mighty ocean. So migration towards the eastern region was not possible. Secondly, the whole Gangetic plain was covered at that time with dense forests on account of lack of colonisation.

GREAT PHYSICAL CHANGE

But in the later Vedic period we are faced with a new geographical phenomenon. A physical change of great magnitude was being wrought. The mighty Sarasvati the reference of which is found in the Mahanarayanopanisad (Atharva Veda) and in the Brhadaranyaka Upanisad (6-4-27) disappeared in the sands of the desert. The fact is first noticed in the Panca Vimsa (Tandya) Brahmana (25-10-1) where it is said that a performer of the Sarsvati Sastra should be initiated at the "Vinasana" or the place where the Sarsvati disappeared in the desert (vide Journal of the Royal Asiatic Society 1893 P. 51). The disappearance of the Great River must have forced many of the tribes that dwelt on it and its tributaries to migrate eastward. (Vide Indus Valley in the Vedic Period by Rama Prasad Chanda-Memoirs of Archeo. Sur. India No. 31). They did not move towards the west firstly because the climate was very dry, secondly because the rivers of the western regions flowed rapidly unlike the rivers of the eastern plains which glided by smoothly and slowly thirdly because the forests of Northern India were sprinkled with "islands" which were suitable for the growth of villages and lastly because of the fertility of the soil.

All these factors in due course led to the rise of a great nation, the Kuru-Pancalas. It is the Sarasvati which in the later Vedic period shaped the geography of India (Vedic India—Zenaide a Ragozin). The geography in the Upanisadic period was not confined to the land of Sapta Sindhava alone. Its limit was extended up to Videha which is referred to in the Brhadaranyaka Upanisad (3-8-2).

This geographical phenomenon affected the men and thought in the later Vedic period profoundly. Though there are many ties which connect the Rgvedic and the later Vedic periods and practically all the major and important Upanisads are described by commentators and scholars as the part and parcel of the four Vedas yet there cannot be any doubt that the genius of the Upanisads is different from that of the Rgveda or nay other Veda (Vide also Keith Op. Cit. page 481). Keith has very cautiously said that "the Upanisads as in some degree all earlier thought in India represent the outcome of the reflections of a people whose blood was mixed.

We may, if we desire call the Upanisads the product of Aryo—Dravidian thought but if we do so we must remember that the effect of the intermixture must be regarded in the light of chemical fusion in which both elements are transformed" (Op. Cit. 497). The disappearance of the river Sarasvati and other geographical factors were responsible for this intermixture.

Geographical Boundaries

The geographical boundaries of India are known to the Upanisads. India is bounded on the East and the West by seas (Brhadaranyaka Upanisad 1-1-2). These seas can be identified to-day with the Bay of Bengal and the Arabian Sea.

On the North there is Sveta-parvata or the "white mountain" which finds mention in the Brhadaranyaka Upanisad (3-8-9). From this mountain range some rivers flow eastward and other flowing westward continue in that direction. Sankaracarya identifies Svetaparvata with 'Himavat' and the rivers flowing eastward and westward with the Ganga and the Indus respectively. It is manifest from Sankara's commentary that he held the Svetaparvata to be Northern boundary of India. Nothing definitely is mentioned about the Southern regions of India in the older Upnisads except in the Kausitaki where a mountain range in the South has been indicated.

In the Upanisads there are references to all great rivers (nadi—Ch. 3-19-2, 6-10.1; Br. Ar. 3-8-9) namely the Sarasvati, the Sindhu, the Sutudri, the Parusni, the Ganga, the Asikni. the Arjikia and the Yamuna.

In the Brhadaranyaka Upanisad the river Sarasvati has been invoked in a post-natal ceremony (6-4-27). But she has not been described as the flowing river like the Sindhu which has been invoked in a hymnal song (Madhumati) as a river with her tributaries shedding honey indicating it as of great irrigation value.

In the Upanisadic geography forests played an important role as they were the centres of culture and learning. The terms like Vana, Aranya find mention in various Upanisads. The word "naimisiya" occurs in the Chandogya Sruti. Sankaracarya has interpreted it as the inhabitants of the *Nimisa* forest. This forest can be identified to-day with the Nimsar Misrikh in Uttar Pradesh.

SHIFTING VEDIC CULTURE

The place names in the Upanisads clearly indicate that the Vedic culture shifted from the northern regions to the eastern.

Gandhara (Ch. 6-14-1, 2) and Madra (Br. Ar. 3-3-1; 3-7-1) were on the north. The southern provinces were Usinara and Vidarbha (Kaus 4-1). The Kurupancala provinces (Ch. 5-3-1; Br. Ar. 3-1-1), Matsyadesa (Kaus 4-1), Kosala (Prasna), Kasi (Br. Ar. 3-8-2) and Videha (Br. Ar. 3-8-2) were in the east.

It is manifest from the territorial details that the west receded into the background and the regions of the east came into prominence.

Gandhara finds mention in the Chandogya Upanisad (6-14-1) and Sankara considers it a province and assigns its direction to the north.

Madra is another territory in the north. Yajnavalkya went there as a student and lived in the house of Patancala Kapya to study the scripture (Br. Ar. 3-7-7).

Usinara was a territory on the south after the name of the people and it finds mention in the Kausitaki Upanisad. Gargya Balaki, a man of great learning went to Usinara and lived among its people for some time.

Vidarbha finds mention in the Brhadaranyaka and Prasna Upanisads as the home of culturally advanced Brahmanas, communities and families of the time namely Bhargava, Asvalayana and Vidarbhi Kaundinya who belonged to Vidarbha territory.

Kuru occurs in the Chandogya Upanisad (1-10-1). There we come across a description of a famine caused by hailstorm. As a result of this people were rendered homeless. Usasti son of Cakra who lived with his wife in Ibhya village is seen begging inferior grams from an elephant driver.

Ivyagrama is a village in the land of Kuru. The very name of the village indicates that it was a village where elephants were kept and trained.

Pancala finds mention in the Brhadaranyaka and Chandogya Upnisads. Svetaketu, the grandson of Aruna went to King Pravahana Jaivali of Pancala territory.

During the Upanisadic period we find that king Janaka invited learned Vedic scholars of Kurupancala in a philosophical congress. The greatest dialectician and philosopher of the age Yajnavalkya defeated the Vedic scholars and drove homeward one thousand cows with their horns studded with gold (Br. Ar. 3-1-1) as the prize of his victory.

Kosala finds mention in the Prasna Upanisad in connection with Asvalayana one of the disciples of Pippalada.

Kasi has been referred to in the Brhadaranyaka Upanisad (3-8-2) by Gargi as a home for valour because a man of Kasi could string his unstrung bow and appear close-by carrying in his hand two bamboo tipped arrows highly painful to the enemy. Ajatsatru belonged to Kasi.

Videha occurs in the Brhadaranyaka and Kausitaki Upanisads and Janaka was the king of Videha.

III
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IV

(CONCLUSION)

The book might contain a few flagrant errors and omissions and I fervently hope the learned readers will take no notice of them.

The book constitutes a part of the voluminous work known under the caption "Cultural History of India as depicted in the Upanisads" in which I have made a survey of the ancient Indian History and Culture. Prior to this Upanisads were regarded as philosophical treatises. This volume will be published later.

CHAPTER I

THE PRIMARY EDUCATION

THE father's natural anxiety for his son was to arrange for his son's proper education. Although it meant his separation from natural parents, yet he had to undergo this self-sacrifice in the higher moral and spiritual interests of his son. Under the then system of education every boy had to take leave of his natural parents and transfer himself to the care of the teacher who was to be his spiritual father. His introduction to him is described as the 'second birth' following his first birth in the home of his natural parents.

We find it is the father who becomes anxious for his son's education when he arrives at the proper age for it. Even a learned father like Uddalaka Aruni perceiving (*paśyam*) his son Svetaketu to be of age for education gave expression to his feeling of anxiety in the matter and thus enjoined him : "Svetaketu, dwell ye, in Brahmacarya." On this, Sankara's commentary explains the position fully. Aruni thinking within himself (*manvānaḥ*) that his son Svetaketu had grown fit (*yogya*) for learning and perceiving that his time for *upanayana* ceremony was about to pass away said to him : "O ye Svetaketu, go ye to the home of the preceptor, suitable to our family and dwell there in Brahmacarya". It is not fitting that one who is born of a cultured family like ours should grow up in ignorance of the Veda (without study). Such a person would be known as Brahmabandhu that is one who forfeits his own status as a Brahmana and counts other Brahmanas as his friends only (Ch. 6-1-1).

This story shows how essential it was for a pupil to find a teacher who was not his own father. In the present case Uddalaka was one of the most learned men of his time and yet he did not consider it quite proper that he should himself undertake the training of his son. For that, his son must change his environment and go into a new home to live under changed surroundings and under stricter discipline than that of an affectionate father and a more indulgent mother and other natural relations. The pupil has to take the first step towards self-denial and renunciation as the foundation of true education, which aims at nothing less than self-realisation, or self-fulfilment, the attainment of Supreme-saving-Knowledge or Mukti. Thus while Uddalaka would gather around him in his own home a number of disciples, he had to send out his own son to find his instruction under some other teacher.

Thus we find Upanisads emphasising so much the need of finding the teacher who, as the pupil's spiritual parent, will take the place of his natural parent.

When a boy takes leave of his parents and transfers himself to the care of the teacher for education, the Sruti uses only one word *brahmacarya* to indicate the whole process.

BRAHMACARYA

The term *brahmacarya* finds mention in the Chandogya Upanisad (6-1-1) *(vasa brahmacaryaṁ)* again *(brahmacaryaṁ vivatsyāmi)* (4-1-1) and in various places in different Upanisads with different connotations which are not cogent to the present context.

According to Sankara it indicates '*svādhyāya grahaṇa*' i.e. the adoption of the vow of the Vedic studies. '*Brahmacarya*' means studentship, the indispensable condition of which is to 'live with' the teacher, so that a boy may come in close contact with him. When a boy thus comes 'near to' a teacher to 'dwell in' *brahmacarya* he is called an '*antevāsi*'. He is also called a '*brahmacārī*' because he adopts the vow of the Vedic studies.

ANTEVASI AND BRAHMACARI

Both the terms *antevāsi* and *brahmacārī* occur in the Chandogya Upanisad (3-11-5, 4-3-5, 7, 4-10-1, to 4), Brhadaranyaka (3-1-2, 6-3-8, 6-3-12,) and Taittiriya Upanisads (1-3-3, 1-4-2, 2-1, 1-11). *Antevāsi* means one who lives close to a teacher and *brahmacārī* means one who practises the vow of *brahmacarya* and is devoted to Vedic studies. Both the epithets signify the students in general. The students, therefore, in whatever stage they might be, had to live with the preceptor.

Indra lived with Prajapati for one hundred and one years (Ch. 8-11-3), Uḍdalaka with Pravahana Jaivali (Br. Ar. 6-2-7), (Ch. 5-1-2), Satyakama with Gautama Haridrumata (Ch. 4-4-5), Upakosala Kamalayana with Satyakama (Ch. 4-10-1), Uddalaka with Cittra Gargayani (Kaus. 1-1-1) Sukesa, Kausalya, Satyakama, Sauryayani, Bhargava and Kabandhi with Pippalada (Prasna 1-1-1).

The rule that 'students should live close to a teacher (implied in the term *antevāsi*) gave their spiritual teachers opportunities to observe the innate nature of the students which determines the general lines of development and the path along which progress can most readily be made. It is now an established fact of modern psychology that human beings do not stârt life with a clean slate. Each individual begins life with an individual nature which is a variation on general theme of evolution. Children are born with different natures and they cannot be expected to develop in the same way and with the same kind of training.

Different natures will develop differently in the same environment. Hence in a scientific educational scheme the teachers are to study innate nature of the students and find out their special aptitudes for the unfoldment of mental potentialities. To do this, the ancient teachers made it incumbent on the part of the students to 'live with them'. And they were called *Antevāsis.* They believed that children were different in inborn-nature and they needed different kinds of treatment, if they were to develop as perfectly as possible. When pupils came to 'live with them' as students the teachers got ample scope to study and analyse each individual.

Moreover in the development of the total personality of disciples the ancient *ācāryas* acted as something like "the super-ego" of the psychoanalytic theory of Freud. When a child develops all his instincts are not equally accepted by the society. Some are given full play and some are repressed. As in the psychic life Super-Ego functions in the form of moral conscience which sublimates the crude instincts and guides, controls and directs the individual in harmony with the traditions of the race, so the ancient preceptors, highly gifted as they were in spiritualism, guided, controlled and directed the total psychical life of the pupils towards the achievements of higher life (a).

In the process of development the disciples passed through various trials and errors. Just because of the fact that they lived with teachers, their errors were instantly detected and rectified partly by the spiritual splendour of the living embodiment of Vedic knowledge—Gurus—and partly by their sacred teachings. Indra lived with his preceptor Prajapati for one hundred and one years and every time when he was in doubt he was guided by his preceptor. Hence the practice of living with the preceptor had a great significance in the ancient system of education (b).

THE AGE OF ADMISSION

The age of admission into studentship is usually twelve years. In the Chandogya Upanisad we are told that Svetaketu approaches his preceptor when he is twelve years of age *(dvādaśavarṣa* 6-1-2*)*.

RULES OF ADMISSION.

The custom of admission according to Mundaka Upanisad is that the pupil should go to the teacher with fuels in hand *(samitpāṇiḥ gurumevābhigacchet)* (Mund. I-2-12). In the Chandogya we find Gautama Haridrumata desiring to initiate Satyakama Jabala *(upaneṣye* Ch. 4-4-5) asks him to fetch fuels. 'Samidh' (fuels) according to Sankara is necessary to perform 'homa' (fire sacrifice) *(saṁskārārthaṁ homīya samidhaṁ)*. Inititiation ceremony was considered to be the first stage of purification *(saṁskāra)* of human soul for the attainment of higher life.

(a) Vide Ancient Indian Education by Dr. Radha Kumud Mookerjee.

(b) Vide Hindu Mind Training by S. M. Mitra.

It was regarded as a sacrament and much spiritual grace was attached to it.

At the time of admission particulars about the lineage and family of a scholar were taken by the preceptor. When Satyakama Jabala went to Gautama Haridrumata the first question which he put was: "Of what family are you ?" *(gotraḥ)* (Ch. 4-4-4). Sankara holds that "he should be initiated whose family and lineage are known" *(vijnātakula gotraḥ upanetavyaḥ)*.

The teachers of old attached great importance to birth and heredity as factors in education. Because heredity *(gotraḥ)* counts not only in physical but also in mental make-up. What a student will become as he increases in age, is partly due to the results of his heredity, partly the result of his environments and partly the result of the use made of his opportunities.

The psychological investigations of today have proved that culture traits are carried from generation to generation through genis when the child is in process of formation. In the Upanisads also we find various methods of producing desired sons and daughters *(*Br. Ar. 6-4-14 to 18*)* and the process of protecting the child in the womb *(*Aita. 2-1-3*)*. Vama Deva knew the potentialities of Vak (speech), and Agni (fire) while he was in the mother's womb *(janmāntara bhāvanāparipākavaśādeṣāṁ devānāṁ vāgagnyādīnāṁ janimāni* etc.*)* (Aita. 2-1-5 San. Com.).

Hence heredity of the students must be determined before imparting any knowledge *(vidyā)* to them. By making an enquiry about the lineage of students the teachers determined their special aptitudes, and mental traits because the word 'education' according to them, meant the gradual unfoldment of the mental traits inherited by the child, in a new environment. In many a Western society it is considered bad manners to enquire about a pupil's parentage but the ancient educational practice was not dictated by any idle inquisitiveness or any tendency to pry into the secret of private life. Hence Gautama Haridrumata at the very outset asked Satyakama Jabala "Of what family are you?" In the answer given by Satyakama the teacher marked the boldness of asserting the truth and he atonce said "Thou hast not deviated from the path of Truth *(na satyādagā)*. Come I will admit you". *(upaneṣye)* (Ch. 4-4-5).

DUTIES

The duties of studentship are stated to be :—

(1) Fetching fuels *(samidh) (*Ch. 4-4-5*)*

(2) Tending fire *(agniparicaryā)* (Ch. 4-10-1)
(3) Begging *(bibhikṣe)* (Ch. 4-3-5)
(4) Tending Cattle *(saṁvraja)* (Ch. 4-4-5)
(5) Vedic studies *(svādhyāya)* (Kaus 1-1,) (Tait. 1-9, 1-11) *(vedādhyayana)* (Ch. 6-1-2, 8-15-1)

To Fetch Fuels.

When a disciple approaches a preceptor for initiation, the first injunction, that he receives from him is : 'Go ye, and fetch fuels.' *(samidh)*. Samidh (fuels) is necessary to perform *'homa'* (fire sacrifice) *(homāya samidham)* (Ch. 4-4-4). Hence it may be taken as his first duty.

'Samidh' is collected twice a day (implied in *"yatsāyaṁ prātaḥ tatsamidhaḥ*)" (Mahanar. 25-1). In the Chandogya we find that Satyakama is collecting fuels in the evening *(sāyaṁ samidham)* (Ch. 4-6-1).

To Tend Fire.

The term *'agniparicaryā'* occurs in the Chandogya Upanisads (4-10-1, 2). Having collected fuels, the students ignited fire by the friction of two sticks (implied in the term "abhimanthati") (Ch. 2-12-1) and tended it with care *(kuśalam)* (Ch. 4-10-1, 2). To keep the fire burning is one of the daily duties of the students and sometimes one particular student is placed incharge of this duty and he has to take care of the sacred fire for a pretty long time. Upakosala Kamalayana tended the sacred fire, while living with Satyakama Jabala, for twelve years *(dvādaśavarṣāṇyagnīn paricacāra)* (Ch. 4-10-1, 2).

Fire was considered sacred and regarded as a deity and concentration on it had transcendental value. Consequently in any stage of life fetching of fuels and tending of fire were taken as pious duties. The doctrine of five fires, Agnihotra sacrifice, daily worship of Garhapatya and Ahavaniya fires are ample testimony to the fact that fire was considered as the symbolic manifestation of God Himself.

Brahmacarya is the stage preparatory to the development of a complete man so different types of training were imparted to the students during this period.

To beg Alms.

The next duty assigned to students, is 'to beg' alms (Ch. 4-3-5). Once while Saunaka Kapeya and Abhipratari Kaksaseni were being waited on at their meal, a Brahmacari (student) begged of them. They gave him nothing *(na dadatuḥ)* (Ch. 4-3-5). The cause of this denial, according to Sankara is that, Saunaka understood that the student was proud of his knowledge of Brahman, *(brahmāvinmānitāṁ buddhvā)* so he wanted to know what he would say on the refusal of food". *(tam jijñāsamānau tasmā u bhiksāṁ na dadatuh)* (San Com 4-3-5).

It is evident from the fact mentioned above that the motive behind the system of begging is to produce a sense of humility in the mind of the student by subduing his pride.

It is enjoined that a student should daily go out for begging and acquire plenty of food *(annaṁ bahu kurvīta)* (Tait. 3-9). He should not reject any food *(annaṁ na paricakṣīta)* (Tait. 3-8). And he should not speak ill of it *(annaṁ na nindyāt)* (Tait. 3-7). A student should consider food as Brahman *(annaṁ brahma)* (Tait. 3-2).

To Tend Cattle.

The next duty assigned to students is 'tending cattle' *(gā anusaṁvraja)* (Ch. 4-4-5). When Satyakama Jabala was initiated by Gautama Haridrumata he was asked to take a herd of four hundred cows *(catuḥśatāgā)* and follow them *(anusaṁvraja)*. He was asked to return to the teacher when the cows would multiply and become one thousand *(na sahasreṇāvarteyeti)* (Ch. 4-4-5). In the philosophical congress held by Janaka we also find that Yajnavalkya saying to his student "Dear Samasravas, drive ye these cows homewards (Br. Ar. 3-1-2).

The Vedic Study.

The last of all duties but the vital one is the adoption of the vow of studying Vedas (Chandogya 6-1-2, 8-15-1) *(Vedādhyayana svādhyāya)* (Kausl-1). The term *vedādhyayana* means the studying of the Vedas. About the term *svādhyāya* Sankara states that the knowledge of acquiring the meaning of the Vedas depends on Svadhyaya *(svādhyāyādhīnaṁ hi artha jñānam)* and on that knowledge the highest good *(paraṁ śreyaḥ)* depends.

The Chandogya enjoins that the students would study the vedas in the family of preceptor *(ācāryakula)* when he is free from all other duties prescribed by the latter *(guroḥ karmātiśeṣe)*. Sankara further elucidating the point (*karmaśūnyaḥ atiśiṣṭaḥ kālaḥ*) states, "With a view to show the importance of the duties prescribed in the Smrti to be performed for serving the preceptor *(guru śuśrūṣāyāḥ)* (Ch. 8-15-1–San Com) it has been said: "The code of duties prescribed in the family of the preceptor should be done first after that when there is leisure then one should study the Vedas."

The point is that, knowledge was not to be acquired from the preceptor by direct payment. When king Janasruti went to Raikva with one thousand cows, gold necklace *(niṣka)* and chariot for learning a particular branch of knowledge he was called a "sudra" by Raikva. One of the interpretations of Sankara on the term is that the king was called a Sudra because he wanted to have knowledge on payment like the Sudras *(Sūdravadvādhanenaivainaṁ vidyāgrahanāya)* (Ch. 4-2-3).

The relationship between the teacher and the taught was not businessman-like. Their relationship was sacred and spiritual.

The aim of education was to synthesise theory and practice. Hence the performance of household duties in the family of the preceptor was considered as a part of education. Having finished all the duties when the students got leisure they studied the Vedas. The teacher also in his turn, being gratified at heart, imparted whatever he knew unhesitatingly to the students.

PRAYER.

The students offered a regular prayer in the following language :

"May Mitrah be propitious to us and so also Varunah. May Aryaman be propitious to us, may Brhaspatih and Indrah be propitious to us and so also the all pervasive Visnuh. Adoration to Brahman adoration to thee. O Vayu, thou art verily the visible Brahman and verily will I declare thee as visible Brahman. The right *(ṛtam)* will I speak and I will speak the truth *(satyam)*. May that Brahman protect me *(avatu)*. May that protect the teacher. O, peace, peace, peace (Tait. First Anuvak).

The word Mitrah according to Sankara indicates the presiding deity of the day as well as of Pranah *(prāṇavṛtteranhaścābhimāni devatātmā mitraḥ)*. The Varunah is the presiding deity of the night, water and *apāna* *(apānavṛtteḥ rātreścabhimāni devatātmā varuṇaḥ)*. Aryaman means the presiding deity of the Sun, as well as the eyes *(cakṣuṣyāditya cābhimāni aryamā)*. Indra has been interpreted as the presiding deity of strength, of the hands as well as of the lightening and rain *(bale indraḥ)*. Brhaspatih the presiding deity of speech as well as of intellect *(vāci buddhau ca bṛhaspatiḥ)* and Visnuh is the presiding deity of the thigh as well as the highest Heaven *(viṣṇuḥ urukramaḥ vistīrṇakramaḥ pādayorabhimānī)*.

In the above peace-invocation the blessings of the different gods have been invoked because it is believed that if gods are propitiated, *(tāsu hi sukhakṛtsu)* in the beginning, the process of "hearing knowledge" *(vidyā śravaṇa)* from the preceptor and retaining them (implied in the term *dhāraṇa)* become smoother for the aspirant and he would attain knowledge without any interruption *(apratibandhena)*.

The various gods and manes are believed to baffle the attempts of an ignorant aspirant to gain Self-Knowledge. Brhadaranyaka also emphasises the need of propitiating gods and manes (1-4-10). Sankara's commentary on the Sruti states : "As men try to save animals from being seized by tigers etc., so the gods seek to prevent men from attaining the knowledge of Brahman lest they should cease to be their objects of enjoyment. Gods bestowed faith and other necessary virtues upon those whom they wish to set free and incline others whom they do not favour, to scepticism and the like. Therefore a seeker of liberation should worship and obey gods and be full of faith and loving adoration."

Moreover, when through the grace of these gods who preside over different bodily functions, physical health is attained (through *prāṇāyāma* implied in the mention of names of *Mitraḥ, Varuṇaḥ, Prāṇaḥ and Apana*) then only it becomes possible to make strenuous effort for the achievement of the highest wisdom.

Next Brahman is invoked as *Vāyuḥ*. In the Brhadaranyaka Upanisad (3-7-2) Yajnavalkya describes *Vāyuḥ* as *Sūtrātmā* (all-pervasive universal life). He says "Through this *Sūtra* or *Vāyuḥ* this and the next life and all beings are held together (*Vāyunā hi sūtrena sandṛbdhāni bhavanti*). Sankara commenting on the Sruti states "*Vāyuḥ* is the subtle entity which like the ether supports earth (*vāyurīti sūkṣmamākāśavat viṣṭāmbhakaṁ pṛthivyādīnam*) which is the material of the subtle body (*saptadaśavidham liṅgam*) in which the past actions and mundane desire of beings inhere (*karma vāsanā samavāy prāṇinam*).

Next, the thrice utterances of peace (*śāntiḥ*) (*śāntiḥ*) (*śāntiḥ*) is meant to remove the threefold obstacles of attaining knowledge such as *ādhyātmika* (spiritual) *ādhidaivika* (heavenly) and *ādhibhautika* (materialistic) (*vidyāprāptyupasargāṅām*) (San. Com. on Tait. Sruti 1-1). Along the peace chants, the Supreme Brahman has also been invoked by his sound syllable "Om".

The next prayer runs thus: In this invocation the pupils prayed for *Medhā* (intelligence) and *Śrī* (good fortune).

"May He, the Supreme among all Vedas, (*yaśchandasāmṛṣabho viśvarūpaḥ*) the One of Universal form, born of the immortal Vedas the Lord enliven me with intelligence (*chandobhyaḥ adhyamṛtāthsambabhūva sa mendro medhayā spṛṇotu*). Of the Immortal O God, may I be the possessor (*amṛtasya deva dhāraṇo bhūyāsam*). May my body be fit (*Śarīraṁ me vicarṣaṇam*) May my tongue be sweet (*madlumattamā*). May I with my ears, listen abundantly (*bhūri viśruvam*) so that I may learn. The sheath of Brahman art thou enveloped by intelligence (*medhayā pihitaḥ*). May thou protect what I have heard (*śrutam me gopāya*) (Tait. 1-4).

The term Chanda in the Sruti indicated the Vedas according to the commentator (*chandobhyaḥ vedebhyaḥ*) and the Veda is *amṛta* (immortal) that is, it leads to immortality (*Veda hi amṛtam*).

Amrta according to Sankara is the cause for the attainment of the Supreme Knowledge (*amṛtasyāmṛtatva hetu bhūtasya brahma jñānasya*). For the attainment of this ideal the body must be fit, hence it has been stated in the Sruti (*śaīśraṁ me vicarsaṇam*). The term *vicarśaṇam* means the fitness of the body (*yogyamīti*).

Next, the pupil prays "May my tongue be sweet, (*madhumattamā*). The term *madhumattamā* indicates "intensely sweet tongued" (*atisāyena madhurabhāsiṇītyarthaḥ)*. That is the pupils must be intensely sweet-tongued so that he may please his teachers when acquiring knowledge from him. Next the pupil prays for strong sense of hearing. The Vedic education was handed down from one generation to another by oral tradition, consequently much depended on what the pupil heard from the teachers. Hence he prays for strong sense of hearing so that he may hear more and many things from his preceptor, (*śrotā bhūyāsam*). He prays to be more attentive by saying (*śrutaṁ me gopāya*). May thou protect what I have heard and retain what is heard from the teacher. Sankara commenting on the Sruti states : "May his body and senses become fit for the struggle for the achievement of the Supreme Knowledge of Self (*ātma jñānayogyaḥ käryyakaraṇasaṅghātaḥ*).

Next he prays for *medhā* (intelligence). Sankara commenting on it states : "The prayer for *medhā* is for the attainment of Supreme Knowledge" *(medhā ca tadarthameva hi prārthyate)*. The term *medhā* finds mention in the Aitareya (3-1-2), Brhadaranyaka (1-5-1), *(yatsaptānnāni medhayā)* Taittiriya *(medhayā spṛnotu)* (1-4-1) and Kathopanisad (1-2-23).

The term as interpreted by Sankara in the Brhadaranyaka Upanisad indicates '*prajñā*' (subtle knowlege of this world); in the Aitareya (3-1-2) and Kathopanisad (1-2-23) it has been used to indicate "*granthārtha dhāraṇa śaktiḥ*" (the power of retaining the meanings of the sacred books, or in other words, memory). Both the renderings are applicable to the term. *Medhā* is considered to be the most essential thing. Hence it has been so earnestly prayed for in the Taittiriya and other Upanisads. Because a pupil without *medhā* (memory) is neither able to retain what he learns from his teacher nor can think of the Supreme Knowledge. But the attainment of *madhā* (memory) is not considered in the Upanisads as the end in itself because the Supreme Knowledge of Self can neither be attained by memory nor by the weak *(balahīna)* nor even by hearing the Vedas from the teachers, (*nāyamātmā balahīnena labhyaḥ na medhayā na bahunā śrutena*) (Mund 3-2-4,3). Memory (*medhā*), physical strength (*bala*) and the sense of hearing the Vedas from the teachers are all only helpful adjuncts for the manifestation of Supreme Knowledge of Self (*ātmā*).

Another prayer runs thus : May my limbs, speech, energy, eyes, ear as well as all other senses become more vigorous (*balaṁ āpyāyantu*). All are that Brahman of the Upanisads. May I never deny Brahman, nor may Brahman deny me. Let there be no denial at least from me (*nirākuryām*). May all the virtues that dwell in the Upanisads reside in me who am devoted to the Atman (Keno-1).

These prayers made some practical suggestions to the pupils as to how they should lead their life as a student and thereafter. The prayer did not signify lifeless counting of beads. Invocation of Mitra, the presiding deity of Pranah, Varunah, the presiding deity of Apanah, Aryaman, the presiding deity of eyes, Indra, the presiding deity of strength (bala), Brhaspatih, the presiding deity of intellect and Visnu, the presiding deity of Heaven indicated that a student should first of all regulate Pranah (vital energy) and *Apāna vāyu* by practising *prāṇāyāma* and restrain his external senses such as eyes etc., and gain thereby adequate strength (*bala*) both physical and intellectual so that he may accomplish all duties prescribed for each *āśrama* (stage of life) and achieve the *adhyātma devatā* the highest spiritual self having propitiated Visnuh (the Supreme). In the whole process when the minds of the pupils would be disturbed by some self-centered mundane interests (adhibhautika) or by some heavenly gains implied in the term (adhidaivika) or by some spiritual experiences of lower order of merit (adhaytmika) they would balance their mind by the *mantram* of peace (*śāntiḥ*) which was supposed to be highest ideal of life.

In the next prayer the goal of the Vedantic Education has been declared as the attainment of Immortality (*amṛtasya dhāraṇaḥ*) which cannot be attaind unless the body is fit, (*vicarṣaṇa*) senses are strong and intellect (*medhā*) is sharp and the pupils are helped by favourable circumstances (implied in the term *Śrī*). Hence the pupils pray for all these in the second prayer.

Subjects of Study.

The Upanisads mention various subjects of study then developed. A good list of these is given in the Chandogya Upanisad (7-1-2). It includes (1) Rgveda (2) Yajurveda, (3) Samaveda, (4) Atharvaveda, (5) Itihasa-Purana, (6) Vyakarana, which is described as the Veda of Vedas, (7) Pitrya, (8) Rasi, (9) Daiva, (10) Nidhi, (11) Vakovakya, (12) Ekayana, (13) Deva vidya, (14) Brahma vidya, (15) Bhuta vidya, (16) Ksattra vidya, (17) Naksattra vidya, (18) Sarpa vidya, (19) and Devajana vidya.

The list of subjects, according to Brhadaranyaka Upanisad is (1) Rgveda, (2) Yajurveda, (3) Samaveda, (4) Atharvaveda, (5) Itihasa-Purana, (6) Upanisads, (7) Sloka, (8) Sutra, (9) Anuvyakhya, (10) Vyakhya (2-4-10, 4-1-2, 4-5-11).

According to Mundaka the subjects are the following, (1) The four Vedas, (2) Siksa, (3) Kalpa, (4) Vyakarana, (5) Nirukta, (6) Chanda, and (7) Jyotisa (1-1-5).

THE FOUR VEDAS.

The four Vedas — Rg, Yajus, Sama, and Atharva, — are according to Sankara four kinds of *mantras* (*caturvvidhaṁ mantrajātam)* (Br. Ar. 2-4-10).

ITIHASA AND PURANA.

The Itihasa and Purana find mention in the Chandogya and Brhadaranyaka Upanisads (Ch. 7-1-2, 3-4-1) (Br. Ar. 2-4-10).

The Itihasa according to Sankara, is the dialogue between Urvasi and Pururavas (*urvasi pururavasoḥ saṁvādādiḥ)* and the Purana is the story of the Universe which was in the beginning unmanifested (*asadvā idamagra āsīt*). They have been described in the Upanisads as the fifth Veda.

VYAKARNA.

Vyakarana finds mention in the Chandogya Upanisad (7-1-2) as the Veda of all Vedas (*vedānāṁ veda*). Sankara commenting on the term states : "It is through the analysis of sentences, according to the rules of grammar the Rgveda and other Vedas are understood (*vyākaraṇena hi padādivibhāgaśa ṛgvedādayo jñāyante*). Without adequate knowledge of grammar the vedas cannot be comprehended.

The Chandogya Upanisad classifies the vowels and consonants. It states that the vowels (*svarā*) belong to Indra. Among the consonants all sibilants (*ūṣmāṇaḥ*) belong to *Prajāpati* and other consonants (*sparśāḥ*) belong to *Mṛtyuḥ* (Ch. 2-22-3).

PITRYA—The *Pitrya* deals with funeral rituals (*śrāddha kalpam*).

RASI.—The *Rāśi* is the mathematics (*gaṇitam*).

DAIVA.—*Daiva* is the science of portents (*utpāta jñānam*).

NIDHI—*Nidhi*, according to Sankara, is the science of time (*mahākālādinidhiśāstram*).

VAKOVAKYA—*Vākovākya* is the science of argument, or logic (*tarkaśāstram*).

EKAYANA—*Ekāyana* is the science of ethics (*nītiśāstram*).

DEVA VIDYA— The *Deva vidyā* according to Sankara, is *Nirukta* (*devavidyāṁ niruktam*).

THE BRAHMA VIDYA—*The Brahma Vidyā* is the knowledge of the three vedas—Rg, Yajus, and Sama Vedas. Hence it has been explained by Sankara as Siksa (phonetics), Kalpa (ritualism) and Chanda (prosody).

BHUTA VIDYA—*The Bhūta Vidyā* is the science of biology. The Upanisads mention the following parts of the body :

Asthi (bone) (Ch. 2-19-1, 6-5-3, Br. Ar. 1-1-1, 3-9-26, Tait 1-7-1)

Kloma (lung) (Br. Ar. 1-1-1),

Yakṛt (liver) (Br. Ar. 1-1-1).

Stana (breast) (Br. Ar. 1-5-2, 5-8-1, 6-4-5, 27, 2-5-9, 3-9-6, 5-2-3; Ch. 8-12-2, Tait. 1-6-1).

Angusṭha (thumb) (Br. Ar. 6-4-5).

Nāḍi (veins) (Kath. 6-16, Prasna 3-6, Ch. 8-6-1, Br. Ar. 2-1-19, 4-2-3).

Dhamanayaḥ (arteries) (Ch. 3-19-2).

The Brhadaranyaka mentions seventytwo thousand veins (*hita*) in a body (2-1-19). Of them the Chandogya (8-6-6) says that more than one hundred veins starts from the heart (*śatañcaikā hṛdayasya nāḍ yaḥ*) (8-6-6).One of them is *Sūrya Nāḍi* which goes towards head, (*mūrddhānam*).

KSATTRAVIDYA. The *Kṣattra Vidyā* is the military science (*dhanurveda*).

THE NAKSATTRA VIDYA. The *Nakṣattravidyā* is astronomy (jyotisa). The lunar eclipse finds mention in the Chandogya Upanisad (*candra rāhumukhāt*) (8-13-1). Ketu occurs in the Maitrayani Upanisad (7-6). The Brhadaranyaka mentions the *Dhruva* (*dhruvāyāṁ diśyasīti*) (Br. Ar. 3-9-24). The Dhruva has been used here to indicate fixed direction.

THE SARPAVIDYA. *The Sarpa Vidyā* is the science of dealing with poison.

THE DEVAJANAVIDYA. The *Devajana Vidyā*, according to Sankara is the art of dancing, music, and instrumental music, (*nṛtyagīt vādyaśilpādi*).

The Chandogya mentions (2-22-1) seven musical notes namely (1) *Vinardi*, (2) *Anirukta* (3) *Nirukta* (4) *Mṛdula*, (5) *Slakṣana*, (6) *Krońca*, (7) *Apadhyānta*.

Among the musical iustruments *Vīṇā* (Ch. 1-7-6, Br. Ar. 2-4-9) *Dundubhi* (drum) (Br. Ar. 2-4-7) and *Śaṅkha* (conches) (Br. Ar. 2-4-8) find mention in the Upanisads.

THE UPANISADAH. *The Upaniṣadaḥ* is a philosophical treatise. It is according to Sankara, a subject which should be meditated upon as dear (*priyam*).

THE SLOKA. The *Sloka* is the *mantra* occurring in the *Brāhmaṇas* (*brāhmaṇaprabhavā mantrāḥ*).

THE SUTRA. *The Śūtra* is those passages of the Vedas which present the truth in a nutshell (*vastusaṁgrahavākyāni vede)* (Br. Ar. 2-4-10).

THE ANUVYAKHYA. *The Anuvyākhyā* is the elucidation of the *mantras* (*mantravivaraṇāni*).

The Vyakhya. *The Vyākhyā* is the explanations. (*arthavādaḥ*).

The Siksa. *The Śikṣā*, according to Sankara, is the principles of phonetics, (*varṇādi uccāraṇalakṣaṇam*). The Taittiriya Upanisad further explaining the term says: "It comprises letters, (*varṇa*) accents, (*svaraḥ*), measure (*mātrā*), strength, (*balam*) modulation (*sāma*) and conjunction, or relation of letters (*santānaḥ*)" (Tait. 1-2).

The Chandogya lays special stress on the phonological factor and enjoins that each "*svara*" is to be pronounced aloud (*ghosavantaḥ*) and with strength (*balavantaḥ*) (Ch. 2-22-5).

The Nirukta. *The Nirukta* is the explanation of the Vedic *mantras*.

The Kalpa. *The Kalpa* is ritualism.

The Chanda. *The Chanda* is prosody.

The Jyotisa. *The Jyotiṣa* is astronomy.

In addition to the number of subjects, mentioned in the Upanisads, the teachers had acquaintance with various other scientific subjects.

Science of Botany.

The Brhadaranyaka and the Chandogya Upanisads mention the following facts about the knowledge of plant life.

Living Organism.

The Chandogya Upanisad recognises the plants and trees as living organisms. It has been stated there "If some one were to strike at the root of this large tree, it would bleed but live. If he were to strike at its stem, it would bleed but live. If he were to strike at its top, it would bleed but live. Pervaded by the 'living self' (*jīvātman*) the tree stands firm drinking in its nourishment and rejoicing. But if the 'living self' (*jīvātman*) leaves one of its branches that branch withers, if it leaves the second that branch withers, if it leaves the third that branch withers and finally when it leaves the whole tree, the whole tree withers" (Ch. 6-11-1,2,).

The commentator remarks that according to the Veda, trees are conscious, while the Buddhists and followers of *Kaṇād* hold them to be unconscious (*cetanāvantaḥ sthāvarābauddhakāṇādamatamacetanāḥ sthāvarā)*. They live because one sees how their sap (*rasa*) runs and how it dries up, (*śoṣaṇa*) just as one sees the sap in a living body.

Parts, or section of a tree or plant.

The Upanisads thus describe the parts and sections of the tree: "*parṇa* (leaves), *rasa* (sap) *dārūṇi* (outer bark) *kināṭam* (inner bark) *nāḍi* (nerves) *asthīnyantarataḥ* (innermost layer), *asthi* (bones) *mūla* (root) *vīja* (seed) (Br. Ar. 3-9-28, 1-6).

CHEMISTRY.

Besides the knowledge of plant life, knowledge of chemistry and specially the formation of alloy are also worthy of mention. In the Chandogya Upanisad (4-17-7) it has been stated: "One softens gold by means of *lavaṇa*'. Sankara commenting on the word *lavaṇa* states: "*lavaṇa* is a kind of salt known as *kṣāra* or *ṭaṅkaṇa* which helps one to soften gold *(mṛdutvakaram)*. It was according to him used as a flux in the chemical process. The Sruti further mentions other metals such as silver *(rajata)*, tin *(trapu)*, lead *(sīsa)* and iron *(loha)*. The chemical properties of each of them, had the effect of joining the broken parts (implied in the term *saṁdadhāti)*.

The mention of various metals shows that the people were quite good in their knowledge of extracting these metals from the naturally occurring ores.

PHYSICS.

The Chandogya Upanisad describes the rays of the Sun and analyses their different colours in the following manner (Ch. 3-1-3 to 3-5-1):

The eastern rays (*pārñco raśmayaḥ*) (3-1-2)
The western rays (*pratyañco raśmayaḥ*) (3-3-1)
The southern rays (*dakṣiṇa raśmayaḥ*) (3-2-1)
The northern rays (*udañco raśmayaḥ*) (3-4-1)
The upward rays (*urdhavā raśmayaḥ*) (3-5-1)

The colour of the eastern rays is red *(rohita rūpam)*, that of the southern, is white *(śukla rūpam)*, of the western, is dark (*kṛṣṇa)* of the northern, is extreme dark (*parā kṛṣṇa*).

India, in her hoary past had some conception about Psychology and made experiments on the subject in her own way.

THE UPANISADIC PSYCHOLOGY.

In the Chandogya Upanisad there is a passage which states "That which is the subtle portion *(aṇimā)* of curds, when churned *(mathyamānasya* rises upwards *(ūrdhvaḥ samudīsati)* and becomes butter *(sarpirbhavati)*. In the same manner *(evameva)* the subtle portion of food (*aṇimā)* when eaten *(annasyāśyamānasya)* rises upwards and becomes *manas*" *(tanmano bhavati)* (Ch. 6-6-1,2). Sankara commenting on the Sruti has stated that food denoted by rice etc., *(annasya odanādi*) when eaten *(bhujyamānasya)* and churned by air in the heat of the stomach (*..audaryaṇāgninā vāyusahitena khajeneva mathyamānasya)* becomes the subtle portion *(aṇimā)* and rising upwards *(ūrdhvaḥ samudīsati)* it becomes *manas (tanmano bhavati)*. Further interpreting the phrase '*tanmano bhavati*' he states that subtle portion *(aṇimā)* becomes united with other organs of *manas (manaḥ avayavaiḥ saha sambhūya)* and nourishes (*upacinoti*) the *manas*. Manas has been described by the Sruti as the resultant of the food digested *(annamayaṁ hi mana)* (Ch. 6-6-5).

To make this point more explicit, the Sruti introduces a story. Svetaketu could not follow his father when Uddalaka said that *manas* originated from food. Uddalaka then asked his son to abstain from food for fifteen days but he was permitted to drink as much water as he could, for, vital energy depended on water *(āpomayaḥ hi prāṇaḥ)*. Svetaketu abstained from food for fifteen days. Then he came to his father and said : "What shall I say ?" Uddalaka asked, him to repeat the *Ṛcaḥ*, *Yajus* and *Śāman* verses. Svetaketu replied : "They do not occur to me Sir", (*na vai mā pratibhānti*) (Ch. 6-7-2). Sankara commenting on the phrase *na vai mā pratibhānti* (they do not occur to me) states : "*mama manasi na dṛśyanta*" (I do not see them reflected in my mind). Then his father asked him to take food. After that Svetaketu recalled all the Vedas by *manas* (*sarvaṁ ha pratipede*) (Ch. 6-7-4). Then Uddalaka said: " As of a great lighted fire (*mahataḥ abhyāhitaḥ*) one coal of the size of a firefly, (*ekam-aṅgāraṁ khadyotamātram*) if left may be made to blaze up again by putting grass upon it, will burn more than this. Similarly one part of the sixteen parts left to you and that lighted up with food, (*sānnenaḥ upasamāhitā*) burnt up (*prājvālī*) and by it you now remember the Vedas" (*vedānanubhavasyannāmayaṁ hi*). Sankara commenting on the Sruti states: "That by process of *vyāvṛtti* and *anuvṛtti* i.e. by abstaining from food and taking it again, it may be proved that *manas* orginates from food (*annamayatvaṁ manasaḥ siddham*) (Ch. 6-7-5, 6). The term *manas* occurring in the Upanisads (Ch. 6-6-2, 7-3-1) does not indicate the "mind" as we understand by the term today. The later modification of the original conception of *manas* may mean so. In the Upanisads the *manas* is regarded as much "*material*" in nature. It has been definitely mentioned in the Sruti that *manas* is the subtle portion (*aṇimā*) of the food eaten (*annasyāśyamānasya*) (Ch. 6-6-2).

Grossness of *manas*, in relation to other subtler sheaths, which envelop the soul, has been thus proved by the Sruti: "Bhrgu understood that the *manas* is Brahman, because from the *manas* all the creatures are born, (*imāni bhūtāni jāyanta*) having been born they exist (*manasā jātāni jīvanti*) and into the *manas* again they enter after having departed from this world (*manaḥ prayantyabhisaṁvisanti*). Since thought is the father of action and sustainer of life, it was but natural for Bhrgu to mistake *manas* for Brahman. *Manas* both in its microcosmic as well as macrocosmic aspects, is in a way the cause, the sustainer and the element of dissolution of existence. Hence Bhrgu first thought it to be the Brahman. But being in doubts he went to his father who again instructed him to perform tapas (austerity). Had *manas* been the final reality Varuna would not have asked him to perform tapas again (Tait. Bhrgu Valli fourth Anuvak).

DEFINITION.

In the Chandogya Upanisad it has been stated: "*Manas* (a) holds speech (*vāk*) and name (*nāma*) by feeling them (*vācaṁ ca nāma ca manaḥ anubhavati*). As the closed fist (*muṣṭi*) holds two *āmalaka* or two *kola* or two *akṣa* fruits so does *manas* hold speech (*vāc*) and name (*nāma*) (Ch. 7-3-1). It has been declared that *manas* is better than speech (*vāc*) (Ch, 7-3-1). Interpreting the term *manas* Sankara states: "Manas denotes the internal organ which is endowed with the qualities of cogitation" (*manasyana-viśiṣṭaṁ—antaḥkaraṇam*).

The general psychical energy originates from food and manifests itself through the particular faculties like desire (*kāmaḥ*), conviction (*saṅkalpa*) doubt (*vicikitsā*), regard (*śraddhā*), disregard (*aśraddhā*), patience (*dhṛti*), impatience (*adhṛti*), modesty (*hrī*), talent (*dhī*) and fear (*bhī*).

ITS FUNCTIONS.

The function of the *manas* has been denoted by the term '*manana*' (Keno 1-5, 2-1, 2-3), (Ch. 7-13-1, 7-15-4, 7-18-1, 7-26-1, 8-5-2, 8-12-5, 7-4-1), (Br. Ar. 4-4-17, 4-5-6), (Tait. 2-7-1), (Katha 2-12,2-22), (Sve 1-16), (Prasna 4-8), *manasyati* (Ch. 7-3-1), *manute* (Ch. 7-18-1).

The term *manana* has been interpreted by Sankara as *tarkaḥ* (*matir-mananaṁ tarkaḥ*) (Ch. 7-18-1). In the Kenopanisad (1-5) when the Sruti declares that Brahman is beyond comprehension of the mental faculties, (*yanmanasā na manute*), Sankara commenting on the term *manas* states : "Here by the term *manas* all the tendencies of *manas* such as, desire (*kāmaḥ*), resolution (*saṅkalpa*), doubts (*vicikitsā*), regard (*śrddhāḥ*) disregard (*aśraddhāḥ*), patience (*dhṛti*). impatience (*adhṛtiḥ*), modesty (*hrīḥ*), telent (*dhīḥ*), and fear (*bhīḥ*) are denoted. The internal organ (*antaḥkaraṇa*) endowed with these tendencies is the *manas* (*kāmādivṛttimat manaḥ*)". The retentive faculty of *manas* has already been emphasised in the story of Svetaketu and Uddalaka.

Commenting on the term '*manasyana*' the commentator has thus stated : "*manasyanaṁ vivakṣābuddiḥ*" i.e. the term *manasyana* indicates the faculty of expressing the desires, (implied in the term *vivakṣābuddhiḥ*) as 'I shall learn the *mantras* or pronounce them'. The desire of pronouncing the *mantras* is first expressed (*vivakṣāṁ kṛtvā*) then he learns them, (*adhīte*). Similarly the desire of performing rites is first expressed then one engages oneself to do them. (*cikīrṣā buddhiṁ kṛtvātha kurute*) . In the same way, one first of all desires sons, cattle etc., and then adopts means to attain them" (*puttrāṁśca paśūṁśceccheyeti prāptīcchāṁ kṛtvā tat prāptyupāyānuṣṭhānena .... prāpnotītyarthaḥ*) (Ch. 7-3-1 San. Com.).

(a) Dr. R. N. Dandekar interpreting the term MANAS in the article "Somaticism of Vedic Psychology" published in the Indian Historical Quarterly Vol. IXVII No. I March 1941, has said that it denoted a comprehensive all penetrating fluid or occult power like "MANA" of the primitives.

The functions of the *manas* are, therefore, first denoted by the term desire (*kāmaḥ*). After desire (*kāmaḥ*) comes *saṅkalpa* (a firm conviction after distinguishing what should be done and what should not be ..*kartavyākartavya—viṣayavibhāgenasamarthanam* (Ch. 7-4-1).

The term *saṅkalpaḥ* (a firm conviction) has been interpreted by Sankara as one of the tendencies of internal organ (*antaḥkaraṇa vṛttiḥ*) in the Chandogya Upanisad (7-4-1). In the Kenopanisad he has defined it as one of the tendencies of *manas* (1-5).

Of all these subjects the students not necessarily mastered all. In the Brhadaranyaka Upanisad we find one student has been addressed as '*Sāmaśravas*' which means one who hears only the Sama Veda (Br.Ar.3-1-2) (*sāmavidhiṁ hi śṛṇoti*).

CHAPTER II

THE TEACHERS.

KEY WORDS.

In the Upanisads two epithets have been generally used to indicate teachers : (1) *Ācārya* (Ch. 4-9-1,3; 4-14-1, 7-15-1,2; Tait. 1-3-2, 1-11-1) and (2) *Guru* (Ch. 5-10-9, 8-15-1, Mund. 1-2-12).

ACARYA.

The *ācārya* teaches the pupils (*antevāsi*) the Vedas, (*Vedamanūcyācāryaḥ*) (Tait. 1-11-1),

GURU AND SROTRIYA.

The term *guru* usually indicates a spiritual preceptor implied in the term (*bramaniṣṭham*) meaning one who is steadfast in Brahman. Sankara interpreting the term *brahmaniṣṭham* states: "*brahmaniṣṭha* is one who has renounced the desire of performing ceremonials and sacred rites and has become steadfast in immutable Brahman only (*hitvā sarvakarmāṇi kevaleḥ advaye brahmaniṣṭhā*) (San Com. on Mund 1-2-12). Another term *srotriya* mentioned in this connection in the Sruti indicates one who is engaged in the study of the Sruti (*vedas*). The word finds mention in the Chandogya (5-11-1). Sankara commenting on it states that it indicates one who has studied and understood the meanings of the Sruti (*vedas*) (*Adhyayana śrutārthasampannam*) (Mund 1-2-12). It also means one who has natural tendencies to study the Sruti (*vedas*) by means of oral tradition (*śrutādhyayana vṛttasaṁpannā*) (Ch. 5-11-1). Hence Guru is one who by his natural aptitude studies and understands the Sruti (*veda*) and having assimilated the real significance of the *vedas* renounces all actions concerning sacrificial rites and becomes steadfast in Brahman (*brahmaniṣṭha*). To him the pupil should approach according to the Mundaka (1-2-12) with fuels in hand to know the Supreme Knowledge of Self, (implied in the phrase *tadvijñānārthāya* in the Sankara's commentary). Before the pupil thus approaches the *Guru*–spiritual preceptor he must examine the worlds attainable through *karma* (by the performance of rituals) and attain dispassionate attitude towards them (*parīkṣya lokānkarmacitān . . . . nirvedamāyāt* (Mund. (1-2-12).

THE NEED OF A TEACHER.

Education without a teacher (*ācārya*) is unthinkable in the Vedantic system of education. (1)

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1. Vide F. E. Keay's—Ancient Indian Education p. 178-79.

The Chandogya declares: "Only that knowledge which is acquired from a teacher (*ācāryaḥ*) leads one to obtain, real good, (*sādhiṣṭham*) (4-9-3). At another place, it emphasises: "Knowledge reveals to one who finds his teacher" (*ācāryavān puruṣo veda*) (6-14-2). It has also been stated at another place, that "the knowledge of *ātman* (self) is to be achieved through the instruction of the Vedas, by a teacher, (*śāstrācāryopadeśaiḥ*) (Ch. 8-7-1 San Com.).

The Mundaka Upanisad enjoins that, with a view to acquiring knowledge, one should approach a preceptor (*gurumevābhigacchet*) (1-2-12).

The Taittiriya declares: As to knowledge a teacher (*ācārya*) is the prior form (*pūrvarūpam*) (1-3). Hence he should be regarded as a deity (implied in the phrase *ācāryadevo bhava*).

The Kathopanisad states: Do ye, approach a well-reputed and competent (*vara*) teacher (*ācāryaḥ*). Sankara interprets the term '*vara*' in the Sruti as a teacher, who has fully cultivated himself (*prakṛṣṭān ācāryān*).

At another place the Katha says: Knowledge reveals to one who is instructed by a competent man (implied in the term - *anyena*) which according to Sankara means a teacher (*ācārya*).

The Svetasvatara further elaborating the point writes: Only those who are high souled, who have the same unflinching devotion to their teachers as they have to their gods (*yathā devetathā gurau*) can grasp the Truth (6-23). That is a pupil should have a devotion for his teacher like that for a deity.

A student could derive lessons from various examples of mundane life but at last he had to surrender to his teacher (*ācārya*) for final instruction.

In the Chandogya we find that Satyakama Jabala drew lessons from the example of a bull, the sacrificial fire, a flamingo (*haṁsa*) and lastly of a diver-bird (madgu) but at last he had to undergo further spiritual training at the feet of his teacher (*ācāryaḥ*) Gautama Haridrumata, (Ch. 4-9-3).

Upakosala Kamalayana had derived lessons from the 'sacred fire', but at last he submitted to Satyakama Jabala for final instructions (Ch. 4-14-1).

Self-education or instruction even from natural parents was, sometimes considered to be incomplete. Svetaketu after the completion of the formal educational career, was taught by his father Uddalaka Aruni who was a scholar of high reputation. But he was defeated (*āyāsitaḥ*) by king Pravahana Jaivali when the former went to the assembly of Pancala (Ch. 5-3-4) (Br. Ar. 6-2-1)

QUALIFICATIONS.

The Mundaka qualifies a teacher with the two epithets: (1) *Śrotriya* and (2) *Brahmaniṣṭha* (Mund 1-2-12).

The term '*śrotriya*', according to Sankara indicates one who has acquired knowledge of the Vedas from the '*ācāryaḥ*' by oral tradition (implied in the term *śrūta*) and understands their meanings (implied in the phrase '*artha sampannam*'). Hence an *ācāryaḥ* is one who is well-versed in the Vedas.

The term '*brahmaniṣṭha*' indicates one 'who dwells in Brahman' that is, the teacher should be a man who has realised Brahman, (also implied in the team *vidvān*). Sankara endorsing this view states: "A guru is one who has knowledge of Brahman (*gururbrahmavit*)" (1-2-13 Mund).

In the Kathopanisad the term (*vara*) has been used in place of a teacher. Sankara interprets it as a teacher of high spiritual culture (*prakṛṣṭān ācāryan)*.

Merely Vedic learning is not considered sufficient qualification for a teacher. He should not only be well-versed in the Vedas with their meanings and explanations but should be a man of self-realisation.

RELATIONSHIP.

In the Vedantic system of education the teacher and the taught are, as it were, transformed into one unit for the sake of 'Light and Learning'. The Taittiriya defines the cause of this sacred unity as.... 'Knowledge' (*vidyā sandhiḥ*). The only difference is that the teacher is the prior form (*pūrvarūpam*) whereas the disciple is the posterior (*uttararūpam*). The medium of their unity is the propagation of Vedic Culture (implied in the phrase *pravacanaṁ sandhānam*) (Tait. 1-3).

Taking leave of their natural parents when the pupils transferred themselves to the care and responsibility of the teacher (*ācārya*) they regarded him as their spiritual father and worshipped him as such.

In the Prasna Upanisad we find that six disciples of Pippalada after having been taught by him worshipped him (*arcayantaḥ*) and said "Thou art our father, (*pitā*) that has taken us across the other shore of the ocean of ignorance (*avidyā*)" (6-8).

The Brhadaranyaka (6-3-12), the Chandogya (3-11-5), and the Svetasvatara (6-22) place the students *(antevāsi)* and the son in the same category and treat them equally.

The Brahadaranyaka (6-3-12) enjoins that knowledge should be imparted only to one's son or to a disciple *(puttrāya vāntevāsine)*.

In similar strain the Chandogya Upanisad emphasises that a father can impart knowledge to his eldest son *(jyeṣṭhāya putrāya)* or to a worthy pupil (*praṇāyyāya vāntevāsine*) (Ch. 3-11-5).

The Svetasvatara Upanisad says: "The most secret doctrine of Vedanta (*paramaṁ guhyam*) should not be imparted to one who is not a son *(nāputrāya)* or a disciple *(aśiṣyāya)* (6-22).

That, in pursuit of higher knowledge, the teacher made no distinction between himself and his student, is evident from the following prayers of the Taittiriya Upanisad: "May there be glory both to us *(saha nau yaśaḥ)*. May there be effulgence of the sacred knowledge both to us" (*saha nau brahmavarcasam*) (1-3).

"May Brahman protect us (the preceptor and the disciple) both *(saha nāvavatu)*. May he nourish us both *(saha nau bhunaktu)*. May we both work together with great energy *(saha vīryaṁ karavāvahai)*. May our study be vigorous *(tejasvi nāvadhītamastu)*. May we never hate each other" *(mā vidviṣāvahai)* (Bhrgu Valli I).

If both the teacher and the taught are not protected from being drifted away by the evil propensities there cannot be advancement of learning.

The word "*saha*" is most striking in the above prayer. Cultural progress is considered to be impossible unless there is mutual cooperation and coordination of work between the preceptor and the disciple. In the Vedantic system of Education the teacher and the taught are indispensable counterparts of one another and are bound together by the sacred bond of spirituality. Both of them jointly endeavour to maintain the perennial flow of the Divine Culture. "By knowledge a man attains immortality", *(vidyayā vindate amṛtam)* (Keno). Hence both of them made a joint effort to realise the Highest Truth, so that both of them might enjoy the result of their labour and become immortal *(amṛta; saha nau bhunaktu)*.

The word '*saha*' in the Sruti indicated that in the pursuit of knowledge both the preceptor and the disciple made well-co-ordinated and combined efforts. Till the Final Reality,—the ultimate goal of education—was achieved both made endeavours to attain it. The only difference was that the teachers were much more advanced in knowledge than the taught. The former was a beacon light to the latter.

The next term '*yaśaḥ*' needs clarification. The sanctity of the word becomes evident when the Chandogya declares: "Out of the sacrifices prescribed in the *Ṛg*, *Yajur*, *Sāma* and *Atharva* Vedas, emanated *yaśaḥ* as nector" (*amṛta madhurasa*) (Ch. 3-1-2, 3-2-2, 3-4-2—San. Com.). It also states that '*yaśaḥ*' (glory) emerged out of meditation on "*Brahman*" (Ch. 3-5-2).

In the Brhadaranyaka Upanisad we come across again a prayer for *'yaśaḥ'* (glory) (6-4-6—*Mayi yaśaḥ*).

The motive behind the prayer for glory (*yaśaḥ*) is that the teacher, from the very outset surcharged the mind of the pupils with noble concepts of life so that his mind might not be attracted to ignoble things, and he might not do anything which would bring slur on the sacred culture.

The teacher is the repository of the Highest Truth and student is the "residuary legatee" of it. Consequently both of them prayed for *'yaśaḥ'* so that their career in schools and out of them might be glorious.

The next word "*brahmavarcasam*" according to Sankara indicates "holy resplendence" (*tejaḥ*) on the countenance due to culture of virtues (*vṛtta*) according to the sacred rules studied in the Vedas, (*svādhyāya*) (Ch. 3-13-3), and by practising penances (*tapas*) (Ch. 3-18-3 to 6).

Tapas and *vṛtta* are the breath of the Vedic culture, which does not mean mere recitation of the Vedic texts. It is the moulding of character according to the injunction comprised in them, and finally achieving the highest end. The Upanisads emphasise the value of *tapas* repeatedly (Vide Br. Ar. 4-4-22, Svet. 1-15, 16 and 6-21; Katha. 2-15, Mund 1-2-11; 1-15; Prasna 1-2, 15 and Mait. 4-4). By practice of *tapas* and doing noble deeds (implied in the term *vṛtta*) *tejaḥ* is attained through which Brahman is realisable. *Tejaḥ* is Brahman itself, (Ch. 1-6-2, 7; 8-6-3). The Maitrayani declares "One who is not a '*tāpas*' (one who practises penance) cannot achieve the highest knowledge of Atman, (*nātapaskasyātmadhyāneḥ*) (Mait. 4-3, 4). Hence the teacher and student having performed *tapas* offered prayer for "*tejaḥ*" that is the effulgence of sacred knowledge in them.

The next term '*vīrya*' is very significant. The Kenopanisad declares: "By the Self man enjoys strength" (*virya*) (2-4, 12). The Mundaka says: "The highest knowledge of *Atman* cannot be achieved by one who is spiritually weak" (*nāyamātmā balahīnena labhyaḥ*) (3-2-4).

The realisation of the highest self, which is considered to be the 'summum bonum' of the Vedantic education, required life long tenacity and perseverance. Hence both the teacher and the student prayed for *vīrya.*

If they become '*vīryavān*' (strong) spiritually, mentally and physically their study would be vigorous (*tejasvī*). The Chandogya Upanisad declares: "One who meditates on '*tejas*' as Brahman, becomes resplendent himself", (*sa yastejo brahmetyupāste tejasvī sa*) (Ch. 7-11-2).

The next word is "*vidviṣāvahai*" which is most significant and throws light on the deep relationship of love, reverence and affection between the teacher and the student. Both of them pray to the Almighty saying "May we not hate one another" (*vidviṣāvahai*). Knowledge can neither be acquired nor imparted if the teacher and the student hate each other. Moreover in the joint pursuit of the Highest Knowledge when both the teacher and the taught realise the Supreme Self and both become blessed then "they perceive all objects as existent in the *Ātman* in everything, for the matter of that, one does not hate the other" (*tato na vijugupsate*) (Isa 6). Because in everything manifested in this Universe, the Supreme Self reflects. Aiming at this ideal both of them from the very beginning endeavoured to dispense with the idea of hating each other and offered prayer to God for the perpetuation of the feeling of love.

PRAYER FOR DISCIPLES.

The prayers formulated next for offering oblations express indirectly the eagerness of the true spiritual teacher to transmit wisdom to an increasing band of calm, self-controlled disciples; his prayer for copious wealth in cloth and kine, and food and drink, has for its motive only the maintenance of the dependent disciples and not for self-aggrendisement. Besides in the Upanisadic period, education was not confined to a particular family or caste. Knowledge did not descend from sire to son only. The sacred knowledge of the Vedas was transmitted to the society through a chain of a worthy succession of teachers and disciples, (implied in the term (*parāvaram)* (Mund. 1-1-2).

The teachership was, as it were, a sacred Trust, responsible for the continuity of culture. Hence in the Taittiriya, we find that the teacher prays for worthy disciples with a view to transmitting his knowledge unto them.

He says: "May the *brahmacāriṇaḥ* come to me." *(māyantu brahmacāriṇaḥ*).

"May the *brahmacāriṇas* come to me quickly" *(vyāyantu).*

"May the *brahmacāriṇas* come to me from all sides" *(prāyantu).*

"May the self-controlled *brahmacāriṇaḥ* come to me" *(damāyantu).*

"May the peaceful *brahmacāriṇas* come to me" *(samāyantu).*

"As water flows into the lower level, *(pravatā yanti)* as months run towards the year, *(māsā aharjaram)* so to me, Oh Dispenser of all may the *brahmacāriṇa* come from all sides" (Tait. 1-4). Thus the teacher prayed for disciples and offered oblations to the fire (implied in the word *svāhā* in the Sruti).

A prayer for disciples, by the teacher, is the unique feature of the system of education then prevalent. The teacher always cherished a desire for self-controlled *(dama)* and well-pacified *(sama)* students, so that he could impart the sacred knowledge to them.

The Duties. As regards the duties of the teachers the Mundaka enjoins that, if a student approaches his preceptor *(guru)* for sacred knowledge with his mind properly pacified *(praśānta)* and senses controlled, *(sama)* the preceptor should impart it, in its real form (*tattvataḥ*) (Mund. 1-2-13).

The term *tattvataḥ* in the Sruti is very significant. It indicates that the preceptor should teach exactly what he knows (*yathāvat*—San. Com.) to his disciple.

Elaborating the point further, Sankara states that, "It is the duty of an *ācārya* (implied in the phrase *ācāryasyāpyayaṁ niyamaḥ*) to his disciple who has properly approached him (*nyāya prāpta*) to take him across the mighty ocean of ignorance" (*nistāraṇamavidyā mahodadheḥ).*

The Prasna Upanisad emphasises that a teacher should not tell a lie, (*anṛta*) with a view to concealing his knowledge to a disciple (6-1). Commenting on the Sruti Sankara states: "If the disciple is fit (*yogya*) to receive instruction and approaches a preceptor in proper form (*nyāyata*) *upasanna*) he should be instructed".

The teacher should only see that the sacred knowledge is imparted to the proper person, as it is enjoined in the Svetasvatara that the most secret doctrine of Vedanta (*paramaṁ guhyam*) should not be disclosed out of affection to anyone who is not a son (*aputrāya*) or a disciple (*aśiṣyāya snehādina*) (Svet. San. Com. 6-22).

The Chandogya enjoins that the Supreme Knowledge should be imparted to the eldest son and to a worthy disciple (*praṇāyyāya*) and not to anyone else (*nānya*) under any circumstances (*kasmaicana*) even at the cost of this whole sea-girt universe full of treasure (*dhanasya pūrṇām)* (Ch. 3-11-5, 6).

Sankara explaining the cause of this restriction in matters of imparting knowledge (*tīrthasaṁkoca*) states that it was due to love and devotion for learning (*ādarārthaḥ*) while he comments on the mantra—*Vedānte paramaṁ guhyam* (Svet. 6-22). He emphasises that a teacher should first examine his disciple, then he should instruct him,. (*śiṣyaparīkṣanapurvakaṁ vidyā vaktavyā*). In the Upanisads examples of this duty of the teacher are not wanting.

Pippalada had asked his six disciples to live with him for a year (*saṁvatsaram*) before he commenced instruction (Prasna 1-1-1).

Prajapati asked Indra to live in *brahmacarya* for one hundred and one years before he imparted sacred knowledge to him (Ch. 8-11-3).

Sakayana and Yama tested earnestness and zeal of Brhadratha and Naciketas respectively, before they had disclosed to them the sacred knowledge (Mait. 1-1-2) (Katha. 1-1-22, 23, 24).

CHAPTER III

THE METHOD OF TEACHING

Various methods of instruction were adopted by the Upanisadic teachers which may be divided into the following broad heads :

1. *Praśna* (Ch. 5-3-5) (Br. Ar. 6-2-3, 3-8-1) (Prasna 1-2 6-2) (Mait. 1-2, 4-5).
2. *Anupraśna* (Tait, 2-6-1).
3. *Vyākhyā* (Br. Ar. 2-4-10 San. Com.) (Tait. 1-2).
4. *Anuvyākhyā* (Ch. 8-9-3) (Br. Ar. 2-4-10).
5. *Dṛṣṭānta* (Mait. 7-8).
6. *Ākhyāyikā* (San. Com. part III Keno.) (Mund. 3-1-1) (Katho. 1-3-3,2) (Svet. 1-6) (Br. Ar. 1-1-1) (Ch. 7-1-1).
7. *Śabda-byutpatti* (Ch. 3-14-1, 6-8-1) (Br. Ar. 2-5-18).
8. *Ūrddha-pravacana* (Ch. 7-1-1) (Br. Ar. 4-1-1).

PRASNA.

In the instruction by the *Praśna* (question) method the *antevāsi* proceeded with a series of questions which were answered by the *ācārya* (teacher).

The whole Kenopanisad is told according to this method.

The disciple thus puts a series of questions to his *ācārya* : "By whom desired, (*keneṣitam*) set forth, (*preṣitam*) does the mind flow towards its subject ?"

"At whose bidding again does the *prāṇa* (vital energy) proceed to its functions ?" (*kena prāṇa praiti....*)

"By whom wished do men utter the speech?" (*vācaṁ vadanti*).

"What effulgent one (*devaḥ*) indeed directs the eye or the ear?"(*cakṣuḥ śrotram....yunakti*).

Being thus asked by a worthy disciple (*yogyāyāha pṛṣṭavate*) the preceptor (*guru*) replied: "It is the ear of the ear,(*śrotrasya śrotram*) the mind of the mind (*manaso manaḥ*), the speech of speech"(*vāco ha vācam*). "It is also the *prāṇaḥ* of *prāṇaḥ*, the eye of the eye. Knowing thus the wise (*dhīrāḥ*) having relinquished (*atimucya*) all false identification of self (*śrotrādiṣu ātmabhāvam*) with the senses, becomes immortal (*amṛtaḥ*) when he departs from this world" (1-1-2).

In the Prasna Upanisad we find six disciples of Pippalada put a series of questions to him, on metaphysical topics.

Katyayana Kabandhina asked : "Venerable Sir, when are these creatures born ?" (*prajāyanta*).

Bhargava of Vidarbha asked him : "Holy Sir, how many are the Gods who support the creatures?"

Asvalayana Kausalya asked : "Sir when is this Prana born ? How does he come into this body ? How does he exist having divided himself ? By what means does he go out ? How does he hold the outside (world) and how the internal?" (*adhyātmam*).

Garga Sauryayani asked : "Sir what are they that sleep in man ? What again are awake in him ? Of these which god sees dreams ? Whose is the happiness ? On what again are all established ?"

Satyakama, the son of Sibi, asked him : "Venerable Sir, among men what world does he attain by that ? Who meditates upon '*Om*' until death ?"

Bharadvaja Sukesa asked him : "Venerable Sir, where is that *Puruṣaḥ* from which arise the sixteen qualifying adjuncts (*Kalāḥ*) ?"

Pippalada thus gave answer to each of these questions and instructed the six questioners.

To the first questioner he replied : "The creator (*prajāpatiḥ*) desirous of creatures performed penance (*tapas*) and created the pair,—(matter) *Raiḥ* and (energy) *Prāṇaḥ* which would variously produce creatures for Him" (*prajāḥ kariṣyata*). Thus he enumerates the fundamental principles of creation, and teaches them to his disciples.

To the second he replied : "The ether (*ākāśa*) is that god, the air fire, water, earth, speech, mind, eye and ear". These having manifested their power, (*prakāśya*) vaunt and say (abhivadnati): "We holding this body, support it' (*vidhārayāmaḥ*). Thus he explains the hegemony of *prāṇaḥ* (vital energy) which acts through the body.

His third answer, as regards the origin of *prāṇaḥ* is: "Like the shadow of a man, it is spread out on that (*chāyā*). It comes into the body by the 'acts of the mind' (*manokṛtena*)".

As to the question, 'what are they that sleep in man ?' He replied : "As the rays of the setting Sun, become united in the orb of light (*tejomaṇḍale*) and the Sun with the rising of the Sun, they again go out, so (in sleep) all become one in the superior god (*pare deve*) the mind (*manasi*) hence the man hears not, sees not, smells not, tastes not, feels not, speaks not, enjoys not. evacuates not, moves not and they say "he sleeps".

His answer to the fifth question is: "What is 'Om'. O Satyakama, is verily the higher (*param*) and the lower (*aparam*) Brahman. Therefore the knower (*vidvān*) attains either of the two by this means. Thus he explains the significance of *Oṁkāram*" to Satyakama.

By replying to the sixth question he explains the '*Ṣoḍaśakalāḥ Vidyā*' He says: "Here within this body, my friend, exists that *puruṣaḥ* from which arise the sixteen *kalāḥ* (qualifying adjuncts).

Thus Pippalada taught and explained six subtle metaphysical problems to his disciples by the method of questions (*praśna*) and answers.

Yajnavalkya adopted this method of instruction while he taught king Janaka that self was manifested in everything (*brahma sarvāntaraḥ*) (Br. Ar. 4-3-1 Intro.).

Janaka :—"What serves as the light for a man?" (*kiṁ jyotirayaṁ puruṣa*—San. Com. *jena jyotiṣā vyavaharati*).

Yajnavalkya :—"The light of the Sun" (*āditya jyotiḥ*).

It is through the light of the Sun that he sits, goes out, works, and returns."

Janaka: "When the Sun has set, what serves as the light for a man?"

Yajnavalkya :—"The Moon serves as his light (*candramā*). It is through the light of the Moon that he sits, goes out, works and returns".

Janaka : "When both the Sun and the Moon have set, what serves as the light for a man?"

Yajnavalkya :–"The fire serves as his light" (*agnirevāsya jyotirbhavati*).

Janaka :—"When both the Sun and the Moon have set, and the fire has gone out, what serves as the light for a man?"

Yajnavalkya :—"Speech serves as the light for a man" (*vāgeva*).

Janaka :—"When both the Sun and the Moon have set, the fire has gone out, and speech has stopped, Yajnavalkya, what serves as the light for a man?"

Yajnavalkya :—"The Self, (*ātmā*) serves as his light".

The same catechetical method (a) has been employed by Yajnavalkya while he explains the theory of the origin of the Universe to Gargi in the philosophical congress of Videha (Br. Ar. 3-6-1).

Gargi :—"If all this is pervaded by water, by what is water pervaded (*kasminnu khalu āpaḥ otāśca protāsceti*)?"

(a) In the modern age when pedagogics became a fully developed science importance of questioning was thus emphasised by Benjamin Dumville :—"It is the chief means of eliciting and educative training......endless questions must be asked and answered if a thorough grasp is to be obtained" (How to Teach. p. 171-173).

Yajnavalkya :—"By air, O Gargi".

Gargi :—"By what is air pervaded ?"

Yajnavalkya :—"By the sky, O Gargi".

Gargi :—"By what is the sky (*antarikṣaḥ*) pervaded ?"

Yajnavalkya :—"By the world of Gandharvas".

Gargi :—"By what is the world of Gandharvas pervaded ?"

Yajnavalkya :—"By the Sun" (*ādityaḥ*).

Gargi :—"By what is the world of the Sun pervaded ?"

Yajnavalkya :—"By the world of the Moon" (*candralokaḥ*).

Gargi :—"By what is the world of the Moon pervaded ?"

Yajnavalkya :—"By the stars, O Gargi" (*nakṣattra*).

Gargi :—"By what are the stars pervaded ?"

Yajnavalkya :—"By the world of the Gods" (*devalokeṣu*).

Gargi :—"By what is the world of the gods pervaded ?"

Yajnavalkya :—"By the world of Indra O Gargi" (*indraloka*).

Gargi :—"By what is the world of Indra pervaded ?"

Yajnavalkya :—"By the world of Prajapati".

Gargi :—"By what is the world of Prajapati pervaded ?"

Yajnavalkya :—"By the world of Brahman" (*brahmalokaḥ*).

ANUPRASNA.

The term '*anupraśnāḥ*' finds mention in the Taittiriya Upanisad (2-6-1). According to Sankara it indicates 'question after the teachers' (*ācārayaḥ*) instruction,' (*ācāryoktiṁ anu ele prasnāḥ*). The *antevāsis* (students) were allowed to put questions to the *ācārya* after his instruction by teachers so that the lesson might be fully explained.

In the Taittiriya Upanisad we find the *ācāryaḥ* (teacher) says "Non-existent, verily he becomes who knows Brahman as non-existing (*asanneva sa bhavati asadbrahmeti veda cet*)" (Tait. 2-6-1).

"He who knows Brahman as existing (*asti brahmeti cedveda*) is regarded by all as '*Sāntam*' that is one who as it were, exists in Brahma (*vidyamānaṁ brahmasvarūpeṇa*) being fully absorbed in that highest self" (*paramārtha-sadātmāpannam*).

On the basis of the above proposition the students may put the following counter-questions :—

(1) "Does he, who knows not (*avidvān*) Brahman as existing, (*asti*) ever attain it, having departed from this world ?'

(2) And does he who knows (*vidvān*) Brahman as existing ever obtain that leaving this world ?"

The *ācāryaḥ* gives the following answers : "He (Self) desired: *(akāmayata)*, 'May I be many, may I grow forth'. He performed tapas (*tapaḥ atapyata*). Having performed *tapas*, he brought forth all this,–whatever there is. Having brought forth, He entered into it".

Having entered into it He became '*sat*' (what is manifest) and '*tvat*' (what is not manifest) defined and undefined (*niruktaṁ cāniruktam*) supported (*nilayanam*) and not supported (*anilayanam*), full of knowledge (*vijñānam*) and without knowledge *(avijñānam)*, real and unreal. The True became all this—whatever there is and therefore they call it *satyam* (existent) (2-7-1, 2-6-1).

ANATIPRASNA.

Anupraśnāḥ did not mean that limitless questions should be put to the teacher. The pupils were taught to get into the habit of being precise in their talk. In case of irrelevancy the teacher or the answerer could stop the pupil or the questioner (implied in the term *anatipraśna* - Br.Ar. 3-6-1).

In the philosophical congress when Gargi pushes her questions beyond '*hiranyagarbha*' (subtle elements composing this universe) Yajnavalkya said : "Do not O Gargi push your enquiry too far, lest your head should fall off. You are questioning about a deity that should not be reasoned about (Br. Ar. 3-6-1)". Sankara commenting on the above text stated that Gargi was stopped because she endeavoured to reason about "disregarding the proper method of enquiry, *(nyāyaprakāramatītya)* that is, do not try to know through inference *(anumānena)* about a deity that must be approached only through oral instruction, *(āgama)* lest by so doing your head should fall off". The nature of the deity is to be known from the scriptures alone, and Gargi's question, being inferential,*(ānumānikatvāt)* disregarded this particular means of approach. Hence Yajnavalkya said 'You are questioning about a deity that should not be reasoned about, but be known only through special means of approach,—the scriptures'. (Br. Ar. 3-6-1).

VYAKHYA.

The term '*vyākhyā*' according to Sankara indicates '*arthavādāḥ*' (explanation) (Br. Ar. San. Com. 2-4-10). It means to explain the meaning of a '*mantra*', by simple narration of facts. In the Taittiriya Upanisad (1-2) Sankara states the derivative meaning of the word in the following manner :—

The word '*vyākhyāsyāmaḥ*' is thus formed according to Sankara : *cakṣiṅaḥ khyāñādiṣṭasya vyāṅpūrvasya vyaktavāk karmaṇa etadrūpam* i. e. '*vi*' and '*āṅ*' prefixed to the root *cakṣiṅ* and governed by *khyāñ*,—the word thus framed means to explain the whole significance of an expression very clearly (*vyākhyāsyāmaḥ vispaṣṭaṁ āsamantāt*). It indicates according to him, explanation of a *mantram* which has been already stated with reference to the context.

Yajnavalkya adopts this method when he instructs Maitreyi (*vyākhyāsyāmi*) (Br. Ar. 2-4-5, 4-5-4,5,6) about '*ātman*' (Supreme Self).

He says "It is not for the sake of husband, my dear, that he is loved, for one's own sake that he is loved, *(na vā are patyuḥ kāmāya patiḥ priyo bhavati ātmanastu kāmāya patiḥ priyo bhavati)*. It is not for the sake of the wife, my dear, that she is loved but for one's own sake that she is loved. It is not for the sake of sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of Brahmanah, my dear, that he is loved but for one's own sake that he is loved. It is not for the sake of Ksattriya my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of gods, my dear, that they are loved but for one's own sake that they are loved. It is not for the sake of beings, my dear, that they are loved but for one's own sake, that they are loved. It is not for the sake of all, my dear, that all is loved but for one's own sake that all is loved".

The self (*ātmā*) my dear Maitreyi, should be realised *(draṣṭavyaḥ)*, should be heard of *(śrotavyaḥ)*, reasoned about *(mantavyaḥ)* and meditated upon *(nididhyāsitavyaḥ)*. By the realisation of the Self (*ātmano vijñānena*) my dear, through hearing *(śravaṇena)*, reasoning *(matyā)* and meditation (*vijñānena*) all this is known (*sarvaṁ viditam*) (Br. Ar. 2-4-5, 4-5-4,5-6).

At another place, in the same Upanisad, this narrative method of teaching has been employed : The Brahman ousts one who knows him as different from the Self *(brahma taṁ parādādyo anyatrātmāno brahma veda)*. The Ksattriya ousts one who knows him as different from the Self. The beings oust one who knows them as different from the Self. All oust *(parādāt)* (San. Com. — *parākuryāt*) one who knows it as different from the Self.

This Brahmana, this Ksattriya, these worlds, these gods, these beings and this all are the Self *(idaṁ sarvaṁ yadayamātmā* — Br.Ar.2-4-6).

ANUVYAKHYA.

The term '*anuvyākhyā*' which finds mention in the Brhadaranyaka Upanisad (2-4-10) indicates according to Sankara the elucidation of *mantras (mantravivaraṇāni*), or details of those expressions which help in the achievement of Reality *(vastusaṁgraha-vākyavivaraṇāni)*. Literally it means "to explain after". When a student, having sufficiently exerted himself to understand a lesson fails to grasp it and goes to a preceptor for further explanation, and the latter explains the lesson to him further, that is called *'anuvyākhyā'*. Exactly the same thing happened to Indra. He could not follow the first lesson imparted to him by Prajapati, so he went to him for further explanations.

At this, Prajapati uses the phrase, *'anuvyākhyāsyāmi'* i.e. I shall explain to you further (Ch. 8-11-3).

His first instruction about *Ātman* (Supreme Self) was this : "The self is free from sin *(apahatapāpnā)*, free from old age *(vijaraḥ)*, from death and grief *(vimṛtyurviśokaḥ)*, from hunger and thirst *(vijighatsaḥ apipāsaḥ)*, (Ch. 8-7-1). Both Indra and Virocana heard it but they could not follow, what exactly did it mean."

Prajapati thus elucidated the *mantra* further : "The person that is seen in the eye *(akṣiṇi puruṣaḥ)* is the Self" *(ātmā)* (Ch. 8-7-4).

Having seen that both of them failed to comprehend the significance of the *mantra*, he asked them to see their own reflections in a pan of water *(udaśarāva)* (Ch. 8-8-1), and asked them to come again if they failed to understand anything *(yadātmāno na vijānithastanme prabrūtam)*.

Both of them saw their reflections and Virocana went away satisfied. Indra, failing to comprehend '*Ātman*' (Self) approached Prajapati again.

He further explained the point and said : "He who moves about happy in dreams, *(svapne mahīyamānāscarati)* is the Self. This is the immortal, *(amṛta)*, the fearless *(abhayam)* the Brahman *(brahma)* (Ch. 8-10-1).

Indra went away satisfied but at last he found the difficulty again and came back to Prajapati for further explanations. The latter said : "When a man being asleep reposing and at perfect rest, *(suptaḥ, samastaḥ, saṁprasannaḥ)* sees no dreams, that is the Self *(eṣa ātmā)*. This is immortal, *(amṛtam)* the fearless, *(abhayam)* and the Brahman" *(brahma)* (Ch. 8-11-1).

Again being in doubt, Indra went to Prajapati who thus explained *Ātman* to him : "This body is mortal and always held by death *(martyaṁ vā idaṁ śarīram)*. It is the abode of that Self which is immortal and without body" *(amṛtasya, aśarīrasya ātmānaḥ adhiṣṭhānām)*(Ch. 8-12-1).

When it is in the body, neither pleasure nor pain touches him, *(priyāpriyayoḥ apahatiḥ)*. He who knows that Self and understands it, obtains all worlds and all desires (Ch. 8-12-6).

DRSTANTA.

The term *'dṛṣṭānta'* occurs in the Mitrayani (7-8). It means an analogy. In the Vedantic system of teaching analogy (*dṛṣṭānta*) played the most important part. Some of the analogies may be thus stated.

With a view to explaining, 'inherence of Pure Intelligence in everything' (*cinmātrānugamāt*) (San. Com. on Br. Ar. 2-4-7), Yajnavalkya takes the help of an analogy of a drum; (*dundubhi*) and says: "As when a drum is beaten (*hanyamānasya*) one cannot distinguish various beats apart from the note of the drum, (*bāhya*) they are all included in the general note of the drum or in the general sound produced by different kinds of strokes" so (according to Sankara) nothing particular is perceived apart from Pure Intelligence (*prajñānavyatirekeṇa*). Therefore all should be considered non-existent apart from Pure Intelligence (Sankara's commentary on Br. Ar. 2-4-7).

Conch.

In subsequent passages Yajnavalkya states the examples of the note of a conch and a *Vīṇā* (Br. Ar. 2-4-8,9) which have been thus explained by Sankara, "Just as a drum, a conch and a *Vīṇā* have distinct general and particular notes of their own which are included in the sound in general, (*Śabdātveḥ antarbhāvāḥ*) so during continuance of the Universe, (*sthitikāle*) we know, all things are unified in Brahman (*brahmaikatvam*).

The next analogy of fire (*agniḥ*) (Br. Ar. 2-4-10) is thus explained by Sankara.

Agnih.

"As before the separation of the sparks (*sphuliṅga*) smoke, (*dhūmaḥ*) ember, flame, all these are nothing there is but fire (*agnyekatvam*) and therefore there is but one substance, fire, so it is reasonable to infer this Universe differentiated (*jagannāmarūpavikṛtam*) into names and forms is before its origin, (*prāgutpatteḥ*) nothing but Pure Intelligence (*prajñānaghana*) intensified".

Further analogies have been thus mentioned by Yajnavalkya while he explains the great (*mahato*), endless, infinite (*anantaḥ*) Reality which is Pure Intelligence intensified (*vijñānaghana*) to Maitreyi :

Ocean, Skin and Sense Organ.

"As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the *manas* is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are one goal of all sorts of work, as the organ of generation is the goal of all kinds of enjoyment, as the anus is the goal of all kinds of excretions, as the legs are the goal of all kinds of walking, as the organ of speech is the one goal of all Vedas, (2-4-11) as a lump of salt, dropped into water dissolves and so one is not able to pick it up, but whencesoever one takes (the water) it tastes salt" (Br. Ar. 2-4-12). So the separate (*khilyabhāvāḥ*) existence of yours, which has sprung from the delusion engendered by contact with the limiting adjuncts of the body and organ,(*kāryakāraṇabhūtopādhisamparka-bhrāntijanitaḥ*) enters into cause, (*svayonau*) the great reality (*paramātmani*) which stands for the ocean.

Other analogies may be thus stated : (1) to explain the emanation of things manifested, it has been said :

A SPIDER.

"As a spider (*ūrṇanābha*) moves along the thread (it produces) and as from a fire tiny sparks fly in all direction, so from this Self *(ātmanaḥ)* emanate *(vyuccaranti)* all organs, all worlds, all gods and all beings", (Br. Ar. 2-1-20).

A KING.

(2) About the nature of Self it has been stated : "This Self (*ātmā*) already mentioned is the ruler of all beings (*adhipatiḥ*). It has been compared to a king. It is the king of all beings" (*rājā*). "Just as all spokes are fixed in the nave (*rathanemau*) and the felloe of a chariot wheel, so are all beings, all gods, all worlds, all organs and all these selves (*ātmānaḥ*) fixed in this Self" (Br. Ar. 2-5-15).

A HAWK.

(3) When the Brhadaranyaka Upanisad attributes the psychological condition of deep sleep (*suptaḥ*) to fatigue, it states the following analogy : "As a hawk or a falcon flying in the sky becomes tired (*śrāntaḥ*) and stretching its wings, is bound for the nest, so does this Supreme Being (*puruṣaḥ*) run for this state, where falling asleep he craves no desires and sees no dreams" (Br. Ar. 4-3-19).

A CART.

(4) The transmigration of the Self has been described through the following analogy (*ārabhyāsya saṁsāro varṇyate*): "Just as a cart, heavily loaded, goes on creaking, so does the Self that is in the body, being presided over by the Supreme Self (*prājñenatmanānvārūdha*) go making noises when breathing becomes difficult" (Br. Ar. 4-3-35).

Sankara commenting on the above states : "Just as in life a cart, fully or heavily loaded (*susamāhitam*) with utensils and other household effects such as a mortar and pestle, a winnowing-fan and cooking vessels, as well as eatables, goes on creaking under the load, (*sambhāreṇākrāntam*) driven by the carter, (*śākaṭikena*) so does the Self that is in the body, (*śārīraḥ*) that is the Self that has the subtle body, (*liṅgopādhiḥ*) as its limiting adjuncts moves between this and the next world" (*ihalokaparalokau*).

(5) The cause of death, according to Sankara, is indefinite (*aniyatāni*), and innumerable (*asaṅkhyātāni*). But the way how one leaves his body, (*śarīraṁ vimuñcati*) has been explained through another analogy:—

A MANGO AND A FIG.

"When this (body) becomes thin—is emaciated through old age (*jarayā*) or disease (*upatapatā*)—then as a mango, or a fig, or a fruit of the peepul tree is detached from its stalk, so does this man" *puruṣaḥ* completely detaching himself from the parts of the body again goes, in the same way that he came, to particular bodies for the unfoldment of his vital force (*prāṇaḥ*) (Br. Ar. 4-3-36).

UGRAH AND SUTA.

(6) To explain the point further the Brhadaranyaka puts forth the analogies of the king, *ugras* and the *sutas* (Br. Ar. 4-3-37,38).

A LEECH.

(7) Regarding the passing of the Self to another body the following is the illustration (*dehāntarasañcāre*):

"Just as a leech (*jalāyukā*) supported on a straw (*tṛṇaḥ*) goes to the end of it, takes hold of another support and contracts itself, so does the Self throw this body aside — make it senseless — take hold of another support and contracts" (Br. Ar. 4-4.3).

A TREE.

(8) Uddalaka Aruni takes help of various analogies to explain the significance of the great saying '*tattvamasi*' — Thou art that, when his son Svetaketu failed to comprehend what was indicated by that. "If someone were to cut a part (*abhyāhanyāt*) of the large tree here, it would bleed, but live (*jīvan sravet*). If he were to cut out at its stem it would bleed, but live. If he cuts out the top, it would bleed but live. Pervaded by the living Self (*jīvenātmanānuprabhūtaḥ*) that tree stands firm, drawing its nourishment and rejoicing (*modamānaḥ*) (Ch. 6-11-2).

"But if the living self (*jīvaḥ*) leaves one of its branches (*jahāti*) that branch withers (*śuṣyati*). If it leaves (*jahāti*) a second, that branch withers, if it leaves the third, that branch withers, if the whole tree, the whole tree withers. In exactly the same manner know this, like the tree this body withers and dies when the living Self has left it, but the living self that which is subtle essence (*aṇimā*) which subsists in all that exists, is the True (*satyam*). It is the Self (*sa ātmā*) and thou art that O Svetaketu" (Ch. 6-11-3).

Svetaketu says: "Please inform me still more" (*vijñāpayalu*).

A NYAGRODHA TREE.

(9) Uddalaka asks his son : "Fetch me from thence a fruit of the Nyagrodha tree" (*nydgrodha phalaṁ āhara*).

"Here it is Sir".

"Break it" (*bhinddhī*)".

"What do you see there ? "

"These seeds, almost infinitesimal" (*aṇu iva*).

"Break one of them".

"It is broken Sir".

"What do you see there ?"

"Not anything Sir" (*na kiñcana*).

Then Uddalaka thus explains the significance of the analogy : "The subtle essence (*aṇimānam*) which you do not perceive (*na nibhālayase*) of that very essence this great Naygrodha Tree exists. O Svetaketu have faith in that Self (*Śraddhatsva*)" (Ch. 6-12-1,2).

SALT.

Svetaketu still says : "Please inform me Sir".

(10) Uddalaka asks his son : "Put this salt in water and then wait on me in the morning (*lavaṇametadudake avadhāyātha mā prātarupasīdathā*) (Ch. 6-13-1). The son does so.

The father says to him: "Bring me the salt which you placed in the water last night".

The son having looked for it, finds it not, as it had melted (*vilīnam*).

The father says : "Taste it (*ācāma*) from the surface of the water. How is it ?"

"It is salt".

"Taste it from the bottom. How is it ?"

"It is salt".

"Throw it away (*abhiprāsya*), and come to me".

"Here is this body, forsooth, you do not perceive the True (*Sat*) but there indeed it is (*tacchasvatśaṁvartate*). Thou art that, O Svetaketu." (Ch. 6-13-1 to 3).

A SICK MAN.

(11) "Please, Sir, inform me still more" said the son.

"If a man is ill, his relations assemble round him and ask: "Dost thou know me ? Dost thou know me ?" Now as long as his speech is not merged in his mind, (*manasi sampadyate*) his mind in breath, breath in heat (fire), heat in the Highest Being. (*Devatā*) he knows them".

"But when his speech is merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being, then he knows them not."

"That which is the subtle essence, in it all that exists has its Self. It is True(*sat*). It is the Self and thou O Svetaketu, art that(Ch. 6-15-1,2)."

"Please inform me still more," said the son.

HOT HATCHET.

(12) "My child, they bring a man hither whom they have taken by the hand and they say : "He has taken something, he has committed a theft". When he denies, they say 'Heat the hatchet for him'. If he committed the theft, then he makes himself to be what he is not. Then the false-minded, having covered his True Self by a falsehood grasps the heated hatchet *(paraśuṁ taptam)* he is burnt and he is killed".

"But if he did not commit the theft, then he makes himself to be what he is. Then the true-minded, having covered his true self by Truth, grasps the heated hatchet—he is not burnt and he is delivered".

"As that truthful man is not burnt thus has all that exists itself in that. It is the True. It is the Self, and thou art that, O Svetaketu" (Ch. 6-16-1,2).

THE RIVERS.

(13) In the Prasna Upanisad we find how Pippalada described the sixteen *kalās*, disappearing in the Purusah (Supreme Being) with the help of an analogy of rivers mingling with the Ocean (Prasna 6-5).

THE OFFICIALS.

(14) At another place in the same Upanisad we find that the importance of *Prāṇaḥ* (vital energy) has been thus explained by means of an analogy :

"As an emperor orders his officials *(adhikṛtān)* saying 'Do ye reside in and rule these villages' so does this *prāṇaḥ* engage the inferior *prāṇas (itarānprāṇān)* differently" (Prasna 3-4).

RAYS.

(15) While Pippalada replies to Sauryayani Gargyah's questions on dreams he states : "As the rays of the setting Sun, (*marīcayaḥ*) become united in the orb of light (*tejomaṇḍale*) and (the Sun) with the rising of the Sun they again go out, so (in sleep) all become one in the Superior God, the mind ; (*ekībhavati*) hence the man hears not, sees not, smells not, feels not, speaks not, enjoys not, evacuates not, moves not and they say, 'he sleeps' (Prasna 4-2).

A HORSE.

(16) The Katha Upanisad compares the senses controlled by the wise with the trained horses (*sadaśvā*) (Katha. 1-3-6).

A PREGNANT WOMAN.

At another place an anology has been thus employed : "As a pregnant woman nourishes the foetus with care (*subhṛtaḥ*) so does a sacrificer nourish the sacred fire (*jātavedā*) with fuels" (Katha. 2-1-8).

A RAZOR BLADE.

(17) To explain the difficulties in the path of spiritual achievement the Katha takes the help of the analogy of a "sharp razor blade" (*kṣurasya dhārā niśitā*) (Katha. 1-3-14), and it says "It is, as it were, trading on the edge of a sharp razor blade, the road is long and impassable".

CHARIOT.

At another place in the same Upanisad a beautiful sketch of the Yoga system has been thus explained :

(18) "Know thyself as the master, thy body as the chariot, thy *buddhiḥ* (intelligence) as the driver, thy senses as the horses and the object of thy senses as the roads or walks. When the Self is in union with the senses and the mind the wise call it the enjoyer" (i.e. the limited *jīvaḥ*) (Katha. 1-3-3,4).

The individual soul (*jīvaḥ*) has been regarded in the Kathopanisad as unmodified and circumscribed form (*anavaccheda)* of Brahma. This view has been thus explained through the following analogies :

FIRE.

(19) "As the one fire entering into diverse fuels assumes different forms according to the nature of the fuels it burns, so does the one self within all assume different forms according to the object it enters into, but it also remains without" (i.e. uncontaminated by these forms).

AIR.

(20) "As the one air entering into diverse objects assumes different forms according to whatever it enters into, so does the one self within all assume different forms according to the objects it enters into, but it also remains without" (i.e. uncontaminated by these forms (Katha. 2-2-9,10).

THE BOW AND THE ARROW.

The Mundaka Upanisad declares: "The self-luminous (*āviḥ*) (Brahman) is seated in the cavity (*guhācaram*) of the heart and is known as moving there (*ejat*). He is the great support (implied in the phrase *padam*). In Him is fixed all (*samarpitam*) that moves, breathes, and winks. Know this which is both the cause and effect (*sat and asat*) which is dearest to all and which is the highest and beyond intellect of all beings" (Mund. 2-2-1).

The method of achieving this end has been suggested by the Mundaka Upanisad through allegories: "The *praṇavaḥ* (*Om*) is the bow (*dhanuḥ*) the arrow indeed is *ātman* and Brahman is said to be its mark. Carefully that mark is to be hit and one has to become absorbed in Him just as the arrow becomes one with its mark (*lakṣyam*)" (Mund. 2-2-4).

THE SPOKES AND NAVE.

The process of meditation has been thus explained: "Lives He there within, in manifested ways, where the nerves meet like spokes in the nave (*arā iva rathanābhau*). Do ye meditate upon that *Ātman* as *Om*" (Mund. 2-2-6).

AKHYAYIKA.

The next in importance to the analogical method is the method of teaching by parables and allegories (*ākhyāyikā*)—the term occurs in Sankara's commentary on the following: (Kena 3-1-1, Ch. 1-10-1, 4-1-1, 4-4-1, 4-10-1, 5-11-1, 6-1-1, 7-1-1, 8-7-1, Br. Ar. 3-1-1, 4-1-1, 5-14-8 and so on).

Some of these parables may be thus described:

"Once Brahman obtained a victory for god (*vijigye*). The gods became elated by that victory of Brahman. They thought 'verily this victory is ours, this glory is ours".

Brahman understood the false pride of theirs and appeared before them. But they did not know who that adorable spirit was.

They said to Agni: " O Jatavedas, find out who this adorable spirit is. Yes, said Agni. He ran to it and Brahman asked him: 'Who art thou ?' "I am the famous Agni, the famous Jatavedas am I".

'What power is in thee of such fame ?' The Spirit asked. 'I can burn all whatever there is on earth', he replied.

Brahman put a straw before him saying 'Burn this'. He approached it with all his might but he was unable to burn it. Then he turned thence and said: 'I was not able to know who this adorable Spirit was'.

Next to him Vayu went to find out who this adorable Spirit was but he failed.

At last Indra proceeded to determine who was it. At this, the Spirit disappeared. In its stead, in the same quarter of the sky Uma made her appearance. Indra asked her who was that adorable Spirit (*Yakṣa*).

She replied : "It is Brahman. It is through the victory of Brahman indeed, that you have attained the glory" (Kena 3-1-1 to 3-2-3).

This parable has been introduced with a view to subduing the false ego of the gods (*mithyābhimānāpanodanena*).

In the Mundaka Upanisad we come across a parable of two birds of beautiful plumage (*dvā suparṇā*) closely united in friendship. They reside on the self-same tree (*samānaṁ vṛkṣam*) and one of them eats the sweet fruit thereof, the other witnesses without eating (*anaśnan-abhicākaśīti*) (Mund. 3-1-1).

This parable is introduced to explain (*parāvidyā*) Supreme Knowledge. The tree (*vṛkṣam*) is the body itself (*śarīraṁ vṛkṣam*), of the two birds, the one who eats the fruit is *jīvātman* (*liṅgopādhyātmeśvarau*) and the other which does not, is the *paramātman* (*īśvaraḥ*) which is eternal (*nityaḥ*) pure (*śuddhah*), super-conscious (*buddhaḥ*), free (*muktaḥ*) and knower of all (*sarvajñaḥ*).

In the Brhadaranyaka Upanisad we find that the entire Asvamedha sacrifice has been thus allegorised :

"The head of the sacrificial horse is the dawn (*uṣāḥ*), its eye the Sun, its vital force (*prāṇaḥ*) the air, (*vātaḥ*) its open mouth, the fire called *vaiśvānara* and the body of the sacrificial horse is the year, its back is heaven, its belly the sky, its hoof the earth, its sides the four quarters, its ribs the intermediate quarters, its limbs the seasons, its joints the months and fortnights, its feet the days and nights, its bones the stars, its flesh the clouds. Its half digested food is the sand, its blood vessels the rivers its liver and spleen the mountains, its hairs the herbs and trees. Its fore-part is the ascending Sun, its hind part is the descending Sun, its yawning is lightening, its shaking the body is thundering, its making water is raining and its neighing is voice" (Br. Ar. 1-1-1).

A profound spiritual significance is attached to these allegories. The purpose of allegorising the Asvamedha sacrifice, according to Sankara, is to show that those who are not eligible (*aśvamedhe nādhikāraḥ*) to perform the Asvamedha sacrifice, may obtain the same result (*tatphalaprāptiḥ*) by meditating on it (*vijñānasya*) through these allegories.

Parables and allegories are introduced by teachers for easy comprehension (*sukhāvabodhārtha*) and for conveying certain truths through them.

For instance to set forth the proper procedure (*vidhi*) of imparting knowledge (*vidyādāna*) and obtaining it from the preceptor (*vidyā grahaṇa*) the following parable was introduced:

Once upon a time there was a king named Janasruti Pautrayana

He was a pious giver who bestowed much wealth upon the people, and always kept 'open house'. He built places of refugee everywhere wishing that people should everywhere take their daily meal.

Once in the night some flamingoes (*haṁsa*) flew over his house, and one flamingo said to another : "O Bhallaksa, Bhallaksa, the glory of Janasruti Pautrayana has spread like the sky. Do not go near to him etc., " the other answered him: "How can you speak of him, being what he is, as if he were like Raikva, the cart driver ?" The first replied : "How is it with this Raikva the cart driver of whom thou speakest ?" The other answered: "As in the game of dice all the lower casts belong to him who has conquered the *kṛta* cast so whatever good deeds other people perform, belong to that Raikva".

The king overheard these flamingoes and in the next morning he sent for Raikva. He was found out with great difficulty. Then Janasruti Pautrayana took six hundred cows, a necklace (*niṣkaḥ*) and a chariot with mules, went to Raikva and said :

'Raikva, here are six hundred cows, a necklace and a carriage with mules, teach me the deity which you worship'.

He replied : 'Fie necklace and carriage be thine, O Sudra, together with the cows'.

Then Janasruti Pautrayana took again a thousand cows a necklace, a carriage with mules and his daughter and said : 'This wife and this village in which thou dwellest, be with you, Sir, teach me' (Ch. 4-1-1 to 4-2-5).

Sankara commenting on the above story says : "That gift of food with faith and reverence (*śraddhānnadāna*) and politeness (*anuddhatatva*) are the means of acquiring knowledge, has been shown by this parable" (*ākhyāyikā*).

To emphasise that *śraddhāḥ* (faith and reverence) and *tapas* (penance) are essential parts of the meditation on Brahman (*brahmopāsanā*) the stories of Satyakama Jabala and Upakosala Kamalayana have been introduced (Vide Sankara's Commentary on Ch. 4-1-1, 4-10-1).

The story of Upakosala Kamalayana runs thus :—

"Upakosala Kamalayana dwelt as a Brahmacarin (pupil) in the house of Satyakama Jabala. He tended the sacred fire for twelve years. But the teacher, though he allowed other pupils (*antevāsi*) to depart to their own homes (*samāvartana)*, yet did not allow Upakosala to depart".

Then his wife said to him : 'This student who is quite exhausted (with austerities), has carefully tended your fires. Let not the fires themselves blame you, teach him'. The teacher without taking any notice of her expostulations went away on a journey and did not teach him or perform the 'home coming' ceremony.

The student on account of sorrow, was not able to take his food. Then the wife of the teacher said to him : "Do ye take your food. Why do ye not eat ?". He replied: "There are many desires in me which lose themselves in different directions. I am full of sorrows and shall not take food". Then he again practised *tapas* (penance).

To enumerate the qualifications of pupils making them eligible for acquiring knowledge (*vidyā*) from the preceptor and explaining the aim of education the following parable is introduced (Ch. 5-11-1):

"Pracinasala Aupamanyavah, Satyayajnah Paulusih, Indradyumnah Bhallaveyah, Jana Sarkaraksyah, and Budila Asvatarasvih were five great householders (*mahāśālāḥ*) and well-versed in the Vedas (*mahāśrotriyāḥ*). They, once upon a time, came together and held a discussion as to what is *Vaiśvānara Ātman* and what is *Brahman.* They went to Uddalaka Aruni and at last they approached King Asvapati Kekaya along with him to know Vaisvanara-Atman.

King Asvapati instructed them without performing the preparatory rites as they were already fit for the knowledge in quest of which they roamed about (Sankara uses the term *yogya*).

With a view to praising the Supreme Knowledge the following story has been told (*ākhyāyikā tu parāvidyāstutyarthā*) (San. Com. 7-1-1).

Once upon a time Narada approached Sanat Kumara and said "Teach me Sir", Sanat Kumara said to him : "Please tell me what you know; I shall tell you what is beyond that".

Narada enumerated what he knew and said : "But Sir, with all this I know the *mantras* only (*mantravit*) I do not know the Self (*nātmavit*). I have heard from men like you that he who knows the Self overcomes grief. I am in grief. Do Sir, help me over this grief of mine".

Sanat Kumara said to him: "Whatever you have read is only a name".

Then he teaches him the various processes of meditation and imparts him *Brahmavidyā* (Ch. 7-1-1).

Sometimes to eulogise knowledge, (*stuti*) or to prescribe the way to acquire it (*upāyavidhiparā*) stories were told. Further elucidating the point Sankara says : The (following) story is introduced to show the making of presents is a way to the acquisition of knowledge (*vidyāprāpti upāyadāna*). Another customary way of acquiring it, as observed in the system of logic, is the association with adepts in that line, and discussion with them : that too is amply shown in the following chapter (*tadvidyā saṁyogaḥ taiśca saha vādakaraṇaṁ vidyāprāpti upāyaḥ nyāyavidyāyāṁ dṛṣṭaḥ*) (Br. Ar. 3-1-1 San. Com). Thus the story begins :

"Janaka, Emperor of Videha, performed a sacrifice in which gifts were freely distributed. Vedic scholars from Kuru and Pancala were assembled there. The Emperor has a desire to know who, is the most learned of these Vedic scholars ? He had a thousand cows confined in a pen, and the horns of each cow was fixed with ten *pādas* of gold".

The Emperor thus addressed the scholars : "Revered Brahmanas, let him, who is the best Vedic scholar among you, drive these cows (home). None of the Brahmanas dared. Then Yajnavalkya said to a pupil (*brahmacāriṇam*) of his: 'Dear Samasravas, please drive these cows ' (home). He drove them. At this, the Brahmanas were furious. They said: "How does he dare call himself the best Vedic scholar among us ?" There was a Hotri priest of Janaka named—Asvala who asked Yajnavalkya: 'Are you indeed the best Vedic scholar among us ?' Yajnavalkya replied : 'I bow to the best Vedic scholar, I just want the cows'. 'Thereupon the discussion commenced' (Br. Ar. 3-1-1,2,3).

To eulogise *Brahmavidyā* (*stuti*) and to make it easily comprehensible (*kāṭhakopaniṣadvallīnāṁ sukhārthaprabodhanārtham*) the story of Naciketas has been told in the Kathopanisad. The story runs thus :

"Vajasravas was the son of Uddalaka. He performed the '*viśvajit*' sacrifice, and gave away all his property. He had a son named Naciketas. While he brought weak and old cows for giving them away as *dakṣiṇā* his son thought within himself that by making such presents his father would attain a world of misery (*anandā lokāḥ*) so he, desiring to make good of the whole sacrifice, offered himself as the gift of the sacrifice, and asked his father repeatedly to whom should he give him. At this, his father became irritated and said : "To Death (*Mṛtyuḥ*) I shall give you". Naciketas goes to Death. There, we find, how Yama teaches Brahma vidya to Naciketas, having at first tried to wean him away by temptations. The whole Upanisad and specially the second part gives a vivid description of the transcendental immanence of Brahman".

The story of King Brhadratha and Sakayana was told to emphasise that one must prepare himself for Supreme Knowledge by due performance of his duties according to the rules of the *Āśramas* and by the pratice of *Tapas* and meditation. The story runs thus :

"There was a King named Brhadratha. He left his kingdom, went to a forest and practised *tapas* to realise the Supreme Soul. There a sage named Sakayana appeared before him and began to wean him away by offering him various objects of temptations. At last the sage, having observed inner spiritual urge and earnestness for realising the Truth began his instructions. He taught him what he had learnt from his teacher Maitri".

Sakayana described the nature of the Supreme Self and showed that having entered into the human body it came to be known as (*bhūtātmā*) individual soul.

Secondly, he showed that when the Supreme Soul entered into the body it became subject to the limitations of the individual soul.

And last of all, he emphasised that one must prepare himself for the Supreme Knowledge by due performance of the duties according to rules of *āśramas* and then practise *tapas* and meditation.

Instruction, through parables, has been one of the most common methods of teaching in the Upanisadic age which made suitable metaphysical problems easily comprehensible to the students.

SABDABYUTPATTIH.

In the Brhadaranyaka Upanisad (2-5-18) *Puruṣaḥ* has been thus defined : "He on account of his dwelling in all bodies, is called *puruṣaḥ*"(*sa vā ayaṁ puruṣaḥ sarvāsu pūrṣu. . . . puriśayaḥ*). Here the word *puruṣaḥ* has been explained with two words in etymological sense *puruṣaḥ* and *puriśayaḥ*. Literally it means 'residing in the city of the body'.

In the Chandogya Upanisad we come across two such instances. The term *svapiti* (Ch. 6-8-1) and *tajjalān* (Ch. 3-14-1 to 4) may be referred to in this connection.

Uddalaka says to his son : "Learn from me the nature of dreams (*svapna*). When a man sleeps here, my dear son, he becomes united with the True" (*svapiti nāma satā tadā sampanno bhavati*). He is gone to his own self, (*svamapītaḥ*). The term *svapiti* indicates that he is gone (*apītaḥ*) to his own (*sva*) (Ch. 6-8-1).

The term '*tajjalān*' occurs in the Chandogya (3-14-1). *Tat* means 'from that' indicating *brahman*. *Ja* means 'born of' and *la* means 'absorbed' and *an* means 'existed in'. The term has been fully explained in connection with the *Śāṇḍilya Vidyā*.

The terms like '*satīyam*', '*araṇya*' '*satrāyaṇa*' in the Chandogya Upanisad (8-3-5, 8-5-2, 8-5-4) have been explained according to this method.

The word '*satīya*' is composed of *sa*, *tī* and *yam*. In these three syllables *sat* is indicated as Highest Truth according to the commentator.

The syllables *sa*, (Highest Truth) *tī*—*martya* (mortal)and *yam*(control) mean the Highest Truth controlling the mortals.

Similarly the term *araṇya* (Ch. 8-5-4) has been broken into two syllables *ar* and *ṇya*. These two, according to Sankara indicate two oceans of the world of Brahman (*brahmaloka etāvarṇavau..*) which is to be realised by the practice of the vow of Brahmacarya (*brahmacaryeṇasādhanenānuvindanti*).

The word *satrāyaṇa* has been broken into two syllables namely *sat* and *trāyaṇa*, *Sat* means the Supreme Self, according to the commentator (*sataḥ parasmādātmanaḥ*). That an aspirant protects himself by means of *sat* is indicated by the syllable "*trāyaṇa*". The *sat* (Supreme) is to be attained by Brahmacarya (Ch. 8-5-2)—conservation of energy.

URDDHVA PRAVACANA.

The term *ūrddhva - pravacana* finds mention in the Chandogya Upanisad (7-1-1). In the Vedantic system of teaching, knowledge (*vidyā*) was not imparted without determining one's previous mental equipments and intensity of knowledge already acquired.

When Narada approached Sanat Kumara for higher knowledge, he said : "Please tell me what you know; thereafter I shall tell you what is beyond" (*ūrddhvaṁ pravakṣyāmi*) (Ch. 7-1-1). Narada enumerated various subjects which he had studied previously and expressed his sorrow that he knew *mantras* only (*mantravit*) and he did not know what was Self (*nātmavit*) (Ch. 7-1-3).

Sanat Kumara took his disciple from where he was and gave his mind a drift towards higher mental and spiritual achievements step by step.

He said : "Meditate on the name. He who meditates on the Name as Brahman, is, as it were, lord and master as far as the name reaches" (Ch. 7-2-1 to 5).

Narada said : "Sir, is there something better than a name ?"

Sanat Kumara replied : "Yes, there is something better (*bhūyaḥ*) than name".

Narada : "Sir, tell it to me".

Sanat Kumara : "Speech (*vāk*) is better than a name (7-2-1). He who meditates on speech as Brahman, is, as it were, Lord and Master as far as speech reaches".

Narada : "Sir is there something better than speech ?"

Sanat Kumara : "Mind (*manas*) is better (*bhūya*) than speech" (7-3-1).

Thus by and by, Sanat Kumara led him from *manas* to *saṅkalpa*, *cittaḥ* (pure consciousness), *dhyāna* (meditation), *vijñānaḥ* (understanding), *bala* (strength), *anna* (food), *āpaḥ* (water), *tejaḥ* (fire), *ākāśa* (ether), *smara* (memory), *āśā* (hope), *prāṇaḥ* (vital energy), *satyaḥ* (Truth), *matiḥ* (cogitation), *śraddhāḥ* (reverence and faith), *niṣṭhā* (devotion), *kṛtiḥ* (righteous deed), *sukhaḥ* (happiness) and last of all to *bhūmā* (infinite) (Ch. 7-1-1 to 7-25-1) and said that each one of these was better than the other in an ascending order of merit.

In this method of instruction, knowledge was imparted slowly and steadily, and step by step so that the comprehension might be thorough.

In the Brhadaranyaka Upanisad (4-1-1,2) we find that Yajnavalkya went to the court of Emperor Janaka of Videha. The Emperor put some subtle questions to him. At this Yajnavalkya said : "Let me hear what anyone of your teachers may have told you" (*kaścidabravit tat śṛṇavām*). He was not inclined to teach him without first determining what might have been told by others. At this, Janaka said : "Jitavan has told me that organ of speech is Brahman". Then Yajnavalkya asked : "Did he tell you about its abode (*āyatanam*) and support ?" Janaka replied : "No he did not". Then Yajnavalkya thus began his instructions : "The organ of speech, is intelligence, (*prajñā*) through the organ of speech, O Emperor, a friend is known; the Rgveda, Yajurveda, Samaveda, Atharvangirasa, history, mythology, arts, Upanisads, sloka, aphorisms, elucidations and explanations, sacrifices, offering oblations in the fire, and gift of food and drink, this world and the next, and all beings are known through the organ of speech alone. The organ of speech never leaves him who knowing thus meditates upon it, all beings eagerly come to him, and being a god, he attains the gods" (*devo bhūtvā devānapyeti*).

Thus Yajnavalkya, before imparting Supreme Knowledge to Emperor Janaka of Videha wanted to know what the six teachers of his had taught him (Br. Ar. 4-1-1 to 7).

CHAPTER IV

SAMAVARTANA

GRADUATION

The formal educational career ended in the performance of the '*samāvartana*' ceremony. The terms like '*samāvartana*' and '*abhisamāvartana* find mention in the Chandogya Upanisad (4-10-1; 8-15-1). These terms, according to Sankara indicate the completion of the sacred studies of the Vedas in the family of the preceptor and returning to home with a view to performing the duties prescribed for a family life after marriage (*vedamadhītya*. . *dharmajijñāsāṁ samāpayitvā guru kulānnivṛtyanyāyato dārānāhṛtya kuṭumbe sthitvā gārhasthye vihite karmaṇi tiṣṭhannityarthaḥ*) (Ch. 8-15-1).

ANUSASANA.

The teacher (*ācāryaḥ*) having taught the Vedas (*vedamanucyācāryaḥ*) performed the '*samāvartana*' or the 'home-coming' ceremony and exhorted them with a valedictory address full of instructions (*anuśāsana*). In that address he enumerated all the duties which had to be performed till the realisation of the Final Reality according to the rules prescribed in the *Śruti* and *Smṛti* (vide San Com. on Tait. 1-11 :—*prāgbrahmātmavijñānāt niyamena kartavyāni śrautasmārttāni karmāṇi*).

The term '*anuśāsana*' in the Sruti indicates (*anu* means 'after', *śāsana* means instruction) instruction given after the study of the Vedas so that the *antevāsinas* may comprehend the inner spiritual significance of the Vedas (vide Sankara's commentary on 1-11 Tait: —*anuśāstigranthagrahaṇāt anu paścāt śāsti tadarthaṁ grāhayati*). Sankara states that it is evident from the above fact, that an *antevāsi*, who has studied the Vedas should not return home without understanding the significance of the Vedas (implied in the term *dharmajijñāsā* — *adhītavedasya dharmajijñāsāmakṛtvā gurukulānna samāvarttitavyam*). One such *anuśāsana* runs thus :

NATURE OF ANUSASANA.

"Speak the Truth (*satyam*). Perform *Dharma*. Swerve not from the study of the Vedas (*svādhyāya*). Having gathered for the teacher, the wealth he desires (*priyaṁ dhanam*) thou shouldest never cut the thread of progeny (*prajātantum*). Never swerve from truth, swerve not from *dharma*. Deviate ye not from self-protection (*kuśalāt* — San Com. *ātmaraksārthāt*). Deviate ye not from prosperity (*bhūtyai na—bhūtiḥ bibhūtih tasyai bhūtyai*). Let thee not stray away also from the study and teaching of the Vedas *svādhyāyapravacana*). Never swerve from the rites due to gods and to the manes (*devapitṛkāryābhyām*). Let thy mother be to thee a god. Let thy father be a god to thee, let thy teachers be a god to thee, let thy guest be a god to thee. Let only those works be done by thee that are free from blemishes (*anavadyāni*) and not others, only those deeds of ours should be followed by thee that are good and not others (*yāni asmākaṁ sucaritāni*)".

"Brahmanas are superior to us, (*śreyāṁsaḥ*) thou shouldest remove their fatigue by serving them with seats. A gift should be given with *śraddhāḥ*, it should never be given without *śraddhāḥ*. It should be given in plenty, (*śriyā deyam*) with modesty (*hriyā deyam*), with fear (*bhīyā deyam*), and with compassion (*saṁvidā deyam*)".

"Now, if there should arise in thee any doubt as regards any sacred work (*karmavicikitsāvṛttavicikitsā*) or as regards conduct thou should act in those matters as do the Brahmans who are guileless, of good judgment devoted to *dharma*, learned (*yuktāḥ*) and engaged in the due performance of rites (*karmaṇi vṛtte*) and noble duties and who are not guided by anybody (*ayuktāḥ*). Now as regards dealing with persons of ill-fame do thou deal with them as do the Brahmanas who are guileless" (Tait. 1-11).

EXPLANATION.

The Supreme Knowledge implied in the term *Brahmātmavijñāna* in Sankara's commentary (on Tait. 1-11) indicating knowledge of Brahman and Atman—is the ideal of Vedantic Education. To achieve that knowledge, one has to perform certain duties and rites (*vidyotpattyarthaṁ anuṣtheyāni karmāṇi*—San. Com. 1-11) which has already been enumerated in the *anuśāsana*. Having returned home a student had to maintain the sanctity of the instructions he had received from the preceptor. It was his duty to speak Truth (*satyam*), perform *dharma* and study the Vedas (*svādhyāya*). Family life did not mean a total deviation from student life. It was a stage of advanced studentship. The next duty enjoined on him is marriage because the thread of progeny (*prajātantum*) was to be maintained so that the sacred culture might not die out.

PLIGHT OF THOSE WHO FAILED.

The Upanisads, at several places, emphasise "knowledge is to be imparted to the eldest son" (Ch. 3-11-5; Br. Ar. 6-3-12).

He should respect his mother, father, teacher and guests as gods. When he is in doubt, he must follow what the Brahmanas do as they are considered to be the repository of the sacred culture.

If a student was found not upto the mark he was not allowed to return home. And no amount of expostulation was helpful in this matter. Upakosala Kamalayana spent twelve years in tending the sacred fire in the family of the *ācārya* (teacher) but Satyakama did not perform the *samāvartana* ceremony. His wife said : "This student has tended fire with care and practised *tapas* (*tapto brahmacārī kuśalamagnin paricacārīt*) please give him final instruction". But he went on a journey without having taught him (*pravāsāñcakre*) (Ch. 4-10-2).

ACARYAKULAVASI.

At the time of *samāvartana* there was another type of student who did not return home. They were called *ācāryakulavāsis*. The *samāvartana* ceremony was usually meant for the *antevāsis*.

THE NEED FOR FURTHER STUDY.

That Upanisads recognise the need for further study is evident from the remarkable valedictory address given by *ācāryas* to the parting pupils (*antevāsinam*) there is an injunction : "Do ye not neglect the study and teaching of the Veda" (*svādhyāya pravacanābhyām na pramaditavyam*) (Tait. 1-11). It clearly shows that the end of formal studentship was not the end of education. Pursuit of higher knowledge was considered to be continued throughout one's life.

The Vedantic system of education aimed at the realisation of that great (*mahānajaḥ*), birthless self, which is considered as 'pure consciousness' (*vijñānamayaḥ*) which is underlying in all sense organs (*prāṇaḥ*) and exists in the ether (*ākāśaḥ*) that is within the heart. It is controller of all, (*īśānaḥ*), the ruler of all (*adhipatiḥ*). It is not affected by good or bad work. It is the lord of all, it is the ruler of all beings (*bhūtādhipatiḥ*). It is the protector of all beings (*bhūtapālaḥ*) (Br. Ar. 4-4-22).

Sankara commenting on the Sruti—*vijñānamayaḥ prāṇeṣu* asks "which is this Self who is identified with intellect and is in the midst of the organs?" He says : "This infinite entity is identified with intellect and is in the midst of the organs" (Br. Ar. 4-3-7). The idea is this : By the demonstration of desire, work and ignorance as attributes of the non-self, the self-effulgent *ātman* that has been set forth in the passage in question is here freed from them and transformed into the Supreme Self and it is emphatically stated, "It is the Supreme Self and nothing else; it is directly spoken of as the great birthless Self. The words which is identified with the intellect and is in the midst of the organs have been already explained and have the same meaning here".

"The Brahmanas seek to know It through the study of the Vedas (*vedānuvacanena*), sacrifices (*yajñena*), charity (*dānena*) and austerity (*tapasānāśakena*) consisting in a dispassionate enjoyment of sense-objects. Knowing it alone one becomes a sage (*muni*)" (Br. Ar. 4-4-22).

The Chandogya enumerating the duties of respective stages of life (*āśrama*) shows how pursuit after Supreme Knowledge was carried on by one, throughout his life. It says : "Of the three branches of law, (*trayodharmaskandhāḥ*) *yajñaḥ* (sacrifice), *adhyayanam* (study of the Vedas), and *dānam* (charity) are the first". Sankara commenting on these three states : "By the term *yajñaḥ* fire sacrifices (*agnihotrādiḥ*) are indicated, by the term *adhyayanam* studying of the *Ṛg* according to the rules (*saniyamasya*) is meant and by the term *dānam*, charity outside the vedic altar (*bahirvedi dānam*) is indicated (Ch. 2-23-1, with San. Com.). According to it these are the duties of a house-holder (*gṛhasthena nirdiśyate*) and not of the Brahmanas only as told in the Brhadaranyaka Upanisad (4-4-22).

The motive behind performing all the duties prescribed for the household life is to restrain all the senses and direct them towards own self (*ātmani svahṛdaye*) to be established in Brahman (*ātmani sarvendriyāni sampratiṣṭhāpya*) (Ch. 8-15-1). Sankara commenting on the Sruti states : For the awakening of the Supreme Knowledge (*vidyotpattyartham*) one has to perform rites and duties (*anuṣṭheyāni karmāṇi*) (Vide Tait. 1-11 Sans Com.).

The '*antevāsina*' having entered into the family life after his marriage, (*dārānāhṛtya*) (Ch. 8-15-1) performed all the duties as enjoined by the *ācārya* (preceptor) (Tait. 1-11) carried on discussion (*mīmāṁsāñcakruḥ*) (Ch. 5-11-1) and approached distinguished specialists and literary celebrities for instruction. Pracinasala Satyayajna, Indradyumna, Jana, Budila were great householders (*mahāśālaḥ*) and well-versed in Vedas (*mahāśrotriyāḥ*). They discussed among themselves what was their *Ātman* (Self) and what was Brahman (*ko no..ātmā kiṁ brahma*) (Ch. 5-11-1). They went to Uddalaka and thence to the King Asvapati Kekaya for instruction on *Vaiśvānara Ātman* (Ch. 5-11-7).

Indra and Virocana went to Prajapati in quest of the knowledge of the Supreme Self (*tamātmānam*) (Ch. 8-7-2).

Sukesa, Satyakama, Sauryayani, Kausalya, Bhargava and Kavandhina approached Pippalada with six questions (Pras 1-1-1). Narada went to Sanat Kumara for the knowledge of Self. He confessed that all his learning was mere names (*nāmavit*) and expressed his grief that he did not know the Self (*nātmavit*) (Ch. 7-1-1,2).

DAKSINA.

Education in the Upanisadic age was not free altogether. At the time of *samāvartana* the *antevāsinas* had to collect much desired wealth (*priyaṁ dhanam*) (Tait. 1-11) for his teacher. It was the token of the completion of school career. In the Brhadaranyaka Upanisad (4-1-2, 4-1-6) the talk of accepting wealth from a disciple, after the completion of education comes in. Emperor Janaka of Videha, being instructed by Yajnavalkya intended to give him one thousand cows with bull like elephant, (vide

Sankara's commentary). The motive behind this gift according to Sankara, is to "pay for knowledge imparted" (*vidyā - niṣkrayārtham*) (Br. Ar. 4-1-2). At this, Yajnavalkya replied : "My father was of the opinion that one should not accept wealth from a disciple without fully instructing him" (Br. Ar. 4-1-2). It is evident from Yajnavalkya's statement that during the period of instruction nothing was charged from a student. On the completion of instruction when he returned home (implied in the term'*samāvartana*') he used to pay something in kind to the *ācaryā* (teacher).

In the valedictory address given by the preceptor at the time of '*samāvartana*' the preceptor enjoined that much desired wealth for a preceptor (*ācāryāya priyaṁ dhanam*) should be gathered and paid to him. It was necessary to pay for the instructions received from the preceptor (implied in the term *niṣkāyārtham* in the San. Com).

The first principle of acquiring knowledge from a preceptor, is of course, not by payment but by serving him; (*śuśrūṣāyāḥ*) which has been emphasised in many places (Ch. 8-15-1, Prasna 1-1-1, Br. Ar. 6-2-7 along with Sankara's commentary). At one place in the Chandogya Upanisad the approach of a student with remunerations has been considered to be ignoble (Ch. 4-2-5). There was a king named Janasruti Pautrayana. He went to Raikva to learn '*Saṁvargya Vidyā*' with one thousand cows, (*sahasraṁ gavām*) a necklace (*niṣkam*), a chariot drawn by mules (*aśvatarī-ratham*) and his daughter (*duhitaram*) in lieu of knowledge to be imparted to him and said : "Teach me, O Sir (*bhagavaḥ sādhīti*) (Ch. 4-2-3, 4). At this Raikva replied : "Oh Sudra, let the cows, necklace etc., remain with you" (Ch. 4-2-3). Sankara commenting on the word '*śūdra*' states, 'Janasruti went to him to acquire knowledge on payment of wealth like a Sudra', and not by serving him, hence he had been called a *Śūdra*. (The other interpretation given by Sankara does not fit in, as the context is different). The phrase *naca śuśrūṣayā* is most significant. Sankara definitely declares that Janasruti was not a *śūdra* by caste (*na tu jātyaiva*). His way of approaching a preceptor for knowledge was wrong. Service (*śuśrūṣā*) was the first condition of education and not payment. The students paid to the teacher only when their education was complete.

CHAPTER V

SECONDARY AND HIGHER EDUCATION.

The foundation of the secondary and higher education was *'brahmacarya'*, *'tapas'*, *'yoga'* and *'udyāsyan'*. The basis of all knowledge according to Mundaka Upanisad is *Brahmavidyā* (knowledge of Brahman) (Mund. 1-1-1). The term Brahma according to Sankara indicates Supreme Self (*paramātmā*). The knowledge which leads to that, is Brahmavidya (*paramātmano vidyāṁ brahmavidyāṁ*). In the previous chapters the subjects mentioned were the preliminaries or the preparatories, which were considered to be essentials. The subjects which will be discussed in this chapter are definitely different from those dealt with elsewhere. These are rather steps leading the advanced students towards that goal, for which certain preparations were necessary. Brahmacarya, tapas etc., are some of them.

BRAHMACARYA.

The term *'brahmacarya'* finds mention in the Chandogya 8-4-3, 8-9-3, 8-5-2, 2-23-1, Mundaka 3-1-5, 2-1-7, Prasna 1-1-2 and in other Upanisads. The Chandogya declares : "The world of Brahman belongs to those only who find it by *'brahmacarya'* (abstinence) (*brahmalokaṁ brahmacaryenānuvindanti* 8-4-3) for them there is freedom in all the world". They can move freely according to their desires in all the worlds, indicating thereby that they bocome dispassionate and detached from mundane attractions by constant practice of abstinence.

Sankara commenting on the term *'brahmacarya'* states : Renunciation of the desire in relation to woman—*strīviṣayatṛṣṇātyāgena* indicating *strīviṣayasamparkajātatṛṣṇānām* meaning thirst or desire in relation to woman. He holds that, world of Brahman is attainable by one who leaves the desires in relation to women and acts according to the instructions of *ācārya* (preceptor) and rules codified in the *Śāstras* (*śāstrācāryopadeśam*) (San. Com. on Ch. 8-4-3). The Mundaka Sruti enjoins that the Resplendent (*jyotirmayaḥ*), pure (*śubhraḥ*) *ātman* which resides in this body, is to be realised by *brahmacarya*, constancy of continence is indicated by the term *brahmacaryeṇa nityam* (3-1-5). At another place, it has been said : "From Him (*ātman*) emanated the vow of *Brahmacarya* (Mund. 2-1-7). Sankara in both the instances interprets the term as *"maithunāsamācāraḥ"* i.e. continence. Brahmacarya is considered to be the most important means by which Supreme Knowledge of *Ātman* (self) is to be realised. Sankara's interpretation of the term *brahmacarya* at this place definitely indicates that it was meant for advanced students and not for beginners for whom the term indicated (*svādhyāya grahaṇāya*) (Ch, 6-1-1, 4-4-1) adoption of the vow of the Vedic studies.

When Indra went to Prajapati in quest of the knowledge of the Supreme Self (*tamātmānamanvicchāmo....*) (Ch. 8-7-2) he was asked by the latter to observe *brahmacarya* (Ch. 8-9-3). Every time when he failed to comprehend *ātman* he was asked to live in *brahmacarya* for more years and he observed the vow for one hundred and one years (8-11-3). When the six disciples of Pippalada went to him for instruction, they had been asked to live in '*brahmacarya*' for one year before they were permitted to put any question.

It may be noted here that special stress on *brahmacarya* was laid by ancient teachers because subtlties of the Supeme Knowledge remained incomprehensible unless one fully observed the vow.

The Chandogya Upanisad thus extols *brahmacarya* (*yajñādibhir—brahmacaryaṁ stuyate*—San. Com. 8-5-4): "What people call sacrifice (*yajñaḥ*) that is really (abstinence) *brahmacarya*" (Ch. 8-5-1). In subsequent passages the sacrifices (*yajñaḥ*) named *Iṣṭa*, *Satrāyaṇa*, *Anāśakāyana* (fasting) and *Āraṇyāyana* (dwelling in forest) have been considered as *brahmacarya*. *Yajñaḥ* (sacrifice) is the means of attaining the highest end of life (*paramapuruṣārthasādhanaṁ*—San. Com. on 8-5-1). Results obtained through the performance of *yajña* are also attained by the observance of the vow of *brahmacarya* (*yajñasyāpi yatphalaṁ tadbrahmacaryavāllabhate*).

Yajña is the duty of the householder (Ch. 2-23-1 *yajñaḥ agnihotrādiḥ.. gṛhasthena nirddiśyate*). If an *ācāryakulavāsi* does not enter into household life he cannot perform *yajña* (sacrifices of certain type). But if he observes the vow of *brahmacarya* remaining in the family of the preceptor he will attain the world of *Brahman* (Ch. 8-4-3).

The ideal of the system of education is the attainment of the Supreme Self. That the vow of *brahmacarya* was observed with a view to attaining the Final Reality, has been declared by the Kathopanisad (*yadicchanto brahmacaryaṁ caranti*) (1-2-15). Sankara holds that by the practice of the vow of Brahmacarya (*brahmacaryeṇaiva sādhanena*) the students learnt the Vedas and meditated (*manute*) on the Supreme Self (*ātmānaṁ*) according to the instructions received from the preceptor, (*śāstrācāryabhyāmanuvidya*—San. Com. on 8-5-2). The scope of *brahmacarya* widened as the students advanced towards the attainment of Final Reality.

TAPAS.

The Maitrayani declares that "Supreme Knowledge should not be given to one who has not practised *tapas* (*na atapasakāya dātavya*) (Mait. 4-4). Prajapati as we are told in the Chandogya Upanisad (4-17-3) practised *tapas* for acquiring the knowledge of the three Vedas (*Ṛg, Yajus, Sāma—sa etaṁ trayīm vidyāmabhyatapat*). Tapas according to Sankara is the vow of '*kṛcchracāndrāyaṇādi*' (Ch. 2-23-1) *tapaḥ kṛchhrādi* (Tait. 1-9).

Before the commencement of instruction students were usually asked to practise *tapas*. When the six disciples of Pippalada approached him for instruction they were asked to live with him and practise *tapas* for one year (*tapasā. . . .saṁvatsaraṁ* Prasna 1-1-2). Upakosala tended the sacred fire for twelve years and practised *tapas* (*tapto brahmacārī*) (Ch. 4-10-4). Bhrgu practised the *tapas* to know Brahman (*sa tapaḥ atapyata*) (Tait.3-1-1). When Bhrgu approached his father for instruction he replied : Food, *Prāṇaḥ*, the eyes, the ears, the mind, and speech, are Brahman". Bhrgu performed *tapas* and learnt that food was Brahman. Through the practice of *tapas* only, he unfolded the mysteries of six *kośas* (sheaths) which keep the *ātman* enveloped. Sankara at the very outset of the Bhrgu Valli of the Taittiriya Upanisad says : "*Tapas* is the means of attaining Brahmavidya (knowledge of cosmic Soul) (*brahmavidyā sādhanaṁ tapaḥ*). The king Brhadratha practised *tapas* to realise the Supreme Self (Mait 1-2). Because it is enjoined that 'Brahman is to be achieved by knowledge (*vidyā*), penance (*tapas*) and meditation (*cintā*) (Mait. 4-4). One cannot comprehend Supreme Knowledge (*adhigamaḥ*) or significance of *karman* who has not practised *tapas* (Mait. 4-3).

Sankara interprets '*tapas*' in the above mentioned context as "*kāyendriyamanasāṁ samādhānam*" i. e. the "total discipline of the body, mind, and senses.

The Svetasvatara Upanisad holds that the knowledge of Brahman is rooted in *tapas (tapomūlaṁ)* (Svet 1-16 and 6-21). In the Taittiriya Upanisad Brahman is said to have created this Universe with *tapas*. Here the term indicates, *ālocanā* according to Sankara (2-6) i. e. a project of creating this Universe. The Mundaka declares : "Those wise men (*vidvān*) peaceful in mind (*śānta*) who live in the forest in penance (*tapas*) and faith (*śraddhā*) verily attain the path of the Sun, that world where that immortal, imperishable Being is" (1-2-11). Sankara commenting on the term *tapas* in this context states : "*tapaḥ svāśramavihitaṁ karma*", that is, *tapas* is the code of duties prescribed for each *āśrama* (stages of one's life). The Taittiriya adds "*Tapas* is Brahman" (*tapo brahmeti*) (Tait. 3-2-1 to 5). Varuna asked his son to solve all questions about *Brahman* through *tapas* (*tapasaiva brahmavijñāsasvetyarthaḥ*) (San. Com. on 3-2). Though the Chandogya Upanisad marks out those who practise *tapas* (*kṛcchracāndrāyaṇa*) as *tāpasa* or *parivrāḍ* (mendicant—vide San. Com.) yet *tapas* is, as evident from foregoing passages, practised by all aspirants as an imperative duty for the attainment of the Highest Knowledge.

Hence *tapas* is one of the essential conditions of studentship. It is the means for attaining Supreme Knowledge of *Brahman*. The object of *tapas* is realised by twofold discipline—by a discipline of the body, as well as the discipline of mind (*kāyendriya manasāṁ samādhānam*).

YOGA.

The term '*yogaḥ*' finds mention in the Taittiriya Upanisad (*yog-ātmā*) (2-4). The term according to Sankara indicates 'total absorption' in *ātman* (self) (*yogaḥ yuktiḥ samādhānam*). The Kathopanisad defines *yogaḥ* as "calmness of the senses (*sthirāmindriyadhāraṇam*) and the process of introversion" (*..sthirām..bāhyantaḥkaraṇānāṁ dhāraṇām*). It says that at the time of practising *yogaḥ* an aspirant should be very vigilant (implied in the term *apramattaḥ*) because when one becomes vigilant he attains fulfilment (*prabhava*) and when careless ruins himself (*apyaya*) (Katha 2-3-11).

The words like *yuñjānaḥ* (2-1) *yuñjate* (2-4) *yuje* (2-5) occur in the Svetasvatara Upanisad indicating the sense of *yogaḥ*. The word *yuñjate* according to Sankara indicates "withdrawing the mind and the senses from outside objects (*viṣayebhya upasaṁhṛtya*) and turning them inward with a view to fully engaging them in *ātman*" (*ātmani yojayanti*). At another place, in the same Upanisad Sankara explains the term *yuñjānaḥ* as fully engaging the mind in *ātman* (*manaḥ paramātmani samyojanīyam*) by means of meditation (*dhyāna*).

The Mundaka Upanisad speaks of a special type of *yogaḥ* named *saṁnyāsayogaḥ* which has been explained by Sankara as the "renunciation of all works" (*sarvakarmaparityāgaḥ*) (San. Com 3-2-6). It states that "one whose soul is purified through the practice of *saṁnyāsa yogaḥ* gets absolute emancipation in the world of Brahman after death" (*brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti*).

The Svetasvatara declares that *dhyāna* is also a kind of *yogaḥ*. Commenting on the Sruti—*dhyānayogānugatāḥ* (1-3) Sankara states : "The term *dhyāna* indicates the concentration of *citta*" (consciousness) (*cittaikāgryam*). The word *dhyāna* indicates the means by which the object of concentration (*dhyātavya*) is achieved. Hence it is called *yogaḥ* (San. Com. 1-3 Svet.). The concept of *yogaḥ* as understood by the authors of Upanisad; is the "total absorption of the individual soul in the cosmic soul" (implied in the term *samādhānam*). It indicates the attainment of Highest Reality (implied in the phrase "*yuñjavāṁ brahma*"). "Beyond senses are the objects, beyond the objects is the mind (*manas*), beyond the mind is the intellect (*buddhiḥ*), beyond intellect is *mahataḥ* beyond *mahataḥ* is *avyakta* and beyond *avyaktaḥ* is *puruṣaḥ* (Brahman). That *Puruṣaḥ* is hidden in all beings and does not manifest (*na prakāśate*). He is seen by the subtle seers with their sharp and subtle "*buddhiḥ*" (*budhyā sūkṣmayā darśibhiḥ*) (Katha 1-2-10, 12).

The Brhadaranyaka Upanisad gives references to Yoga practices and declares that "He who is self-controlled (*śāntaḥ*), calm (*dāntaḥ*), withdrawn into himself (*uparataḥ*), enduring (*titikṣuḥ*) and concentrated (*samāhitaḥ*) sees the self in the great self (*ātmani eva ātmānaṁ paśyati*). He sees all as the Self" (*sarvamātmānaṁ paśyati*) (4-4-23). *Śāntaḥ* (restraining of the senses), *dāntaḥ* (calmness), *uparataḥ* (introvertive control of mind), *titikṣūḥ* (endurance) and *samāhitaḥ* (absolute concentration and absorption) are the five disciplinary processes according to Brhadaranyaka Upanisad (4-4-23). In the Kathopanisad *Virataḥ* (abstention from wicked methods of life), *śāntaḥ* (restraint of senses) and *samāhitaḥ* (absolute concentration or absorption) are the three disciplinary processes.

The Svetasvatara Upanisad enters into detail and says : "The wise (*vidvān*) keeping the three portions of his body upward (*trirunnataṁ sihāpya*) in a straight line (*samam*) and by the aid of his mental faculties (*manasā*) restraining his senses within his heart (*hṛdindriyāṇi sanniveśya*) should cross the dreadful waves (*śrotāṁsi sarvāṇi bhayāvahāni*) of the world by means of *Brahmorhupa*" (Brahma contemplated as a boat). Sankara commenting on the Sruti says: "The wise (*vidvān*) should sit keeping his breast *(uraḥ)*, neck (*grīva*), and head (*śiraḥ*) in straight line (*unnataṁ*). He should discipline the senses (*indriyāṇi sanniveśya—sanniyamya*) with the help of his mind (*manasā*). He should control his senses (*prāṇān prapīḍya*) and practise concentration" (*manodhārayeta*) (Svet. 2-8 to 9).

The Maitrayani Upanisad (4-18) speaks of *ṣaḍānga yogic* discipline comprising of *āsana* (sitting posture), *prāṇāyāma* (controlling of breath), *pratyāhāra* (introvertive control of senses), *dhyāna* (meditation), *dhāraṇā* (concentration) and *samādhi* (absorption). The Kathopanisad thus describes the means of practising these discipline through an allegory: "Know thyself as the master, thy body as the chariot, thy *buddhiḥ* as the driver thereof, thy *manas* as the reins, thy senses as the roads or walks" (1-3-3). The importance of *yogic* discipline in the domain of Higher Education cannot be overestimated. The aim of it, is to realise that *Puruṣaḥ* who is beyond '*Avyaktaḥ*' and is hidden in all beings and does not become manifest (Katha 1-3-12).

UDYASYAN.

Explaining the term '*udyāsyan*' Sankara says : "*ūrddhvaṁ yāsyan pārivrājyākhyam āśramāntaraṁ vai*.... I am going to renounce this householder's life—I intend to take up the life of renunciation which is the next higher life". The Sruti desires to enjoin renunciation as a means of achieving the Supreme Knowledge of Brahman (*asyā brahmavidyāyā aṅgatvena sannyāso vidhitsitaḥ*). Rites with five factors such as wife, son and wealth are the subject matter of ignorance because they do not lead to the attainment of the Self (*yasmāt nātmaprāptisādhanam*). If a thing calculated to produce a particular result is applied to bring about a different result, it frustrates its purpose.

SRADDHA, ANNADANA, ANUDDHATATVA.

In the *ābhāsa bhāṣya* (introduction) of the fourth chapter of the Chandogya Upanisad Sankara speaks of *Śraddhā* (faith), *Annadāna* (gifts of food) and *Anuddhatatva* (politeness) as the means of acquiring knowledge (*vidyā*) from the preceptor and interprets the story of Janasruti Pautrayana and Raikva in that light (*śraddhānnadānānuddhatatvādīnāṁ ca vidyāprāpti sādhanatvam*).

SRADDHA.

King Janasruti Pautrayana, before he had gone to Raikva to acquire knowledge, used to give away gifts to Brahmnas with faith (*śraddhāpuraḥ sarameva brāhmaṇādibhyaḥ*--San. Com. 4-1-1 Ch.). At another place while commenting on the Prasna Upanisad (1-1-1) Sankara gives special stress on *śraddhā*. When the six scholars approached Pippalada with six questions, Pippalada asked them to live in *brahmacarya* for one year with *śraddhā* (Sankara interpreted the term *śraddhā* as *āstikyabuddhiḥ*—faith in the existence of the Final Reality) (Ch. 7-19-1).

The term *śraddhā* finds mention in the Chandogya (6-12-3; 7-19-1; 7-20-1; 1-1-10; 5-4-2) Brhadaranyaka (1-5-3, 3-9-21, 5-14-4, 6-2-15) Katha (1-1-2, 1-1-13) Mundaka (1-2-2, 2-1-7, 3-2-10) and in the Taittiriya Upanisads (1-11-3, 2-4-1). In the Mundaka Upanisad Sankara thus interprets the term *śraddhā*: "Inner spiritual urge, which produces a desire (*pravṛttiḥ*) to perform various austere practices for the fulfilment of the Higher Self, (*sarvapuruṣārthasādhana prayogaścittaprasāda*) and faith in the existence of the Supreme Being, (implied in the term *āstikya buddhiḥ*) or the Reality" (2-1-7). In the Brhadaranyaka Upanisad (3-9-21) Yajnavalkya declares that *śraddhā* is the *vṛttiḥ* (natural faculty) of heart (*hṛdayasya hi vṛttiḥ śraddhā*) (Vide San. Com.). According to Chandogya it may be stated if a man performs an action (*karma*) with *śraddhā* the results of his action become full of more vigour (*vīryavattaram*) than the results of an action done by an ignorant man (Vide San Com. on Ch. 1-1-10). In the Kathopanisad we find an examples of *śraddhā* in Naciketas. At the very outset Katha declares that Naciketas was surcharged with *śraddhā* (*śraddhāviveśa*) (1-1-2). Later on, he says to Yama: "I approach thee with *śraddhā* (*śraddhāvate*)

(San. Com. 1-1-13). Ye know the sacred knowledge of Agni by which one goes to Heaven. "Tell me, O Yama"—and the knowledge was imparted to him. Hence *śraddhā* has been considered as the means of attaining knowledge.

ANNADANA.

According to Sankara "*annadāna*" was one of the means by which a student could prepare himself for acquiring knowledge (*vidyāsādhanā*).

ANUDDHATATVA.

Politeness (implied in the term "*anuddhatatva*") is considered by Sankara as one of the processes of acquiring knowledge from the preceptor. The Upanisads furnish four examples which prove that pride is detrimental to the attainment of higher knowledge:—Once the gods became elated by the victory (*vijaye . ahamīyanta*) of Brahman over the Asuras and they thought (*aikṣanta*), 'Verily the victory is ours, this glory (*māhimānam*) is ours only (Kena 3-1). At this, Brahman with a view to removing the false knowledge (*mithyābhimānam* and *mithyājñānam*) (Kena 3-2) taught them a lesson by putting a straw before them and asking them by turn to burn (*daha*) and take away the straw with all speed (*sarva javena*) (Kena 3-6 and 10). But they all failed to do so, and they could not know who was that adorable spirit (*Yakṣam*). The highest knowledge of Brahman did not reveal to them. Svetaketu returned home from the family of his preceptor stern (*stabdhaḥ*) and thought that he was well-versed in Vedas (*anūcānamānī*) (Ch. 6-1-2). But his knowledge was found incomplete by his father Uddalaka and at last he was defeated by King Pravahana Jaivali (Ch. 5-3-1) in the assembly of Pancala. Gargya Balaki was called-*dṛptaḥ* the proud. But he had to submit to King Ajatasatru of Kasi as a student (Br. Ar. 2-1-15). King Janasruti Pautrayana was called a Sudra because he approached Raikva to acquire knowledge (*vidyā*) by means of wealth (*dhanenaivainaṁ vidyāgrahaṇam*).

The Maitrayani Upanisad in the same strain also declares that the individual soul (*bhūtātmā*) which is not polite (implied in the term "*uddhata*") suffers from the pangs of birth and death, (implied in the term *nānārūpāṇyāpnoti*—takes many shapes) (3-5).

TADVIDYASAMYOGAH.

According to Sankara knowledge could be acquired by means of the association with adepts in that line (implied in the term *tadvidyāsaṁyogaḥ*—Br. Ar. 3-1-1 in the introduction of San Com.) and discussion with them (*taiḥ saha vādakaraṇam*). He also states: "It is a common experience that association with scholars adds to the knowledge" (*pratyakṣāpi vidyatsaṁyoge prajñāvṛddhiḥ*).

In the Upanisads there are instances when scholars approached the adepts for further additions to their knowledge. Sukesa, Satyakama Saibya, Gargyah, Kausalya, Bhargava, Kabandhina were devoted to (*brahmaparā*) and established in Brahman (*brahmaniṣṭhāḥ*) (Prasna 1-1-1) approached Pippalada as disciples. Pracinasala, Satyayajna, Indradyumna, Jana Sarkaraksa, Budila were five great and learned householders (implied in the term *mahāśālāh*) (Ch. 5-11-1) approached Uddalaka Aruni (Ch. 5-11-2) and thereafter, along with him, King Asvapati Kekaya to know the "*Vaiśvānara Ātman*" (Ch. 5-11-4). Narada approached Sanat Kumara to know the Supreme Self (Ch. 7-1-1). Uddalaka went to king Pravahana Jaivali to learn the Pancagni Vidya (Br. Ar. 6-2-1, Ch. 5-3-4 to 6). King Janasruti Pautrayana went to Raikva to learn Samvargya Vidya (4-2-4). Emperor Janaka of Videha held the Philosophical Congress at the time of the Asvamedah sacrifice in which learned Vedic scholars of Kuru-Pancala assembled and discussed with Yajnavalkya on various problems (Br. Ar. 3-1-1). Yajnavalkya and Uddalaka Aruni went to Madra and stayed with Patancala Kapya to learn scriptures (Br. Ar. 3-3-1 and 3-7-1). For the purpose of *tadvidyāsaṁyogaḥ* (association with adepts) the learned scholars travelled from one place to another and replenished their stores of knowledge by discussions and arguments.

THE BASIS OF ALL KNOWLEDGE.

It has been told elsewhere in this chapter that the Vedantic system of education was running through different stages of life to attain the Highest Knowledge—Brahmavidya. The knowledge of Supreme Brahman has been considered in the Upanisads as the fundamental principle of education (implied in the term *sarvavidyāpratīṣṭhā*). Brahmavidya was the fountain of manifold branches of knowledge (implied in *sarvavidyābhivyaktihetutvāt*) and various branches of knowledge emanated from the knowledge of Brahman. Hence the term *sarvavidyāpratiṣṭhāṁ* has been interpreted by Sankara as the repository of all other knowledges (*sarvavidyāśrayām*) (Mundaka 1-1-1). That is why, the authors of the Upanisads believe that all knowledge started with Brahman. The Svetasvatara Upanisad states : "The Supreme Brahman first of all divided himself, created Brahma and imparted him the knowledge of the Vedas" (*yo brahmāṇam bidadhāti pūrvam yo vai vedāṁśca prahiṇoti tasmai*) (Svet. 6-18). At another place it has been stated : "He (Supreme Brahman) gave the Self-manifested sage Kapila (*ṛṣiṁ prasūtaṁ kapilam*) the sacred knowledge of the Vedas (*jñānairvibharti*) (Svet. 5-2).

A BELIEF.

In the Brhadaranyaka Upanisad it has been said : "From Brahman or *Hiraṇyagarbha* in whose mind the Vedas revealed, beyond him the line of teachers does not extend. The Supreme Brahman, of which the Vedas are but another form, hence there can be no question of their originating from some other source". In the same strain it has been said : "That Brahman (Vedas) has come down the line from Prajapati" (Br. Ar. 2-6-3; 4-6-3). The Svetasvatara states : "Brahma knew the secret knowledge of the Vedas and the Upanisads (*vedaguhyopaniṣatsu gūḍham*). And those gods and *ṛṣis* (sages) became absorbed (*tanmaya*) in the Supreme Knowledge of Brahman, attained immortality" (*amṛta vai babhūvuḥ*) (Svet 5-6).

The Mundaka Upanisad declares : "Brahma the maker of the Universe (*viśvasya kartā*), and protector of the world (*bhuvanasya goptā*), first came into being before all the gods (*prathamaḥ sambabhūva*). He told his eldest son, Atharvan the knowledge of Brahman, the basis of all knowledge" (*brahmavidyāṁ sarvavidyāpratiṣṭhām*) (Mund. 1-1-1). The Chandogya Upanisad also states in the same strain that the Supreme knowledge of Brahman was first told by Brahma to Prajapati (*etadbrahma prajāpataya uvāca*) (Ch. 3-11-4 ; 8-15-1). Brahman was therefore the source from which all knowledge started. It was the source of various branches of knowledge. Inspite of these facts, in ancient India, during the Upanisadic period there were various branches of knowledge (*vidyā*). The Chandogya, Svetasvatara, Isa, Kena, Mundaka Upanisads classify these branches under two heads namely *vidyā* and *avidyā* or *parā and aparā* (*nānā tu vidyā cāvidyā ca*) (Ch. 1-1-10), (*kṣarantvavidyā hyamṛtaṁ tu vidyā*) (Svet. 5-1), (*dve vidye veditavye..parācaivāparā ca*) (Mund. 1-1-4), (*avidyāmupāsate..vidyāyāmratаḥ*) (Isa 1-9), and (*vidyayā vindate amṛtam*) (Kena 2-4 or 12).

Apara Vidya.

The cause of this differentiation is to show that by approaching a teacher (*guryabhigamana*) and by scriptural studies in the beginning of studentship, (implied in the term *sabdaraśyadhigame..*)only the dispassionate attitude of the mind (*vairāgyam*) is to be achieved. It does not at all mean or aim at the attainment of the Immutable Self (*nākṣarādhigamaḥ*). The *aparā vidyā* aimed at attaining the dispassionate attitude of the mind while *parā*—the Final Reality (vide San. Com. on Mund 1-5). Attainment of Supreme Knowledge was not possible without *vairāgyam* (dispassionate attitude of mind).

According to Mundaka Upanisad (1-5) the *aparā vidyā* indicates the following :—

(1) The Rgveda, (2) The Samaveda, (3) The Yajurveda, (4) The Atharveda, (5) Siksa (phonetics), (6) Kalpa (the code of rituals)

(7) Vyakarana (grammar), (8) Nirukta (etymology or the Vedic lexicon), (9) Chanda (prosody or meters) and (10) Jyotisa (astronomy). The Chandogya Upanisad adds more to the list of subjects of study which may be classified under *aparāvidyā* because Narada knew those subjects but he did not have the knowledge of the Supreme Self. He frankly admits to Sanat Kumara that he knew the names only and did not know the Self, (*mantravidevāsmi nātmavit*) (Ch. 7-1-3). The subjects are :—

(1) The four Vedas, (2) Itihasa and Purana, (3) Vyakarana, (4) Pitrya, (5) Rasi, (6) Daiva, (7) Nidhi, (8) Vakovakya, (9) Ekayana, (10) The Deva Vidya, (11) The Brahma Vidya (12) The Bhuta Vidya, (13) The Ksattra Vidya, (14) The Naksattra Vidya, (15) The Sarpa Vidya, (16) The Devajana Vidya, (17) The Upanisads (18) The Sloka, (19) The Sutra, (20) Anuvyakhya, (21) Vyakhya, (22) Siksa, (23) The Nirukta, (24) The Kalpa, (25) The Chanda, and (26) The Jyotisa.

PARA`VIDYA.

The *parāvidyā* according to the Mundaka Upanisad indicates that, by which the Imperishable is reached (*tadakṣaramadhigamyate*) (Mund. 1-1-5). Sankara commenting on the term *akṣaramadhigamyate* states : "The knowledge by which that Supreme Brahman qualified by the adjective *akṣara* (Immutable) is attained" (*vakṣamāṅaviśeṣeṇaṁ akṣaraṁ adhigamyate).* The word '*adhigamana*' when broken into parts it becomes thus : the prefix *adhi* is added to the root *gam* which means the attainment (*adhipūrvasya gameḥ*). Therefore the attainment of *parāvidyā* means the destruction of *aparāvidyā*. (San. Com. Mund. 1-1-5).

For the attainment of Supreme Knowledge of Brahman which is of multiple quality, (*anantaguṇavato*) which is omnipotent (*anantaśakter*) and which may be worshipped in various ways according to prescribed rules of different Vedas (*anekabhedopāsyasya*—Chandogya 3-14-1 Intro.San.Com) the Sruti has prescribed manifold techniques of worship or courses for advanced knowledge. Some of them are as follows :—

SPECIAL COURSE.

(1) Sandilya Vidya (Ch. 3-14-1 to 4)
(2) Tattvamasi Vidya (Ch. 6-7-8 to 6-16-3)
(3) Madhu Vidya (Br. Ar. 5-2-1)
(4) Aksara Vidya (Br. Ar. 3-8-8 to 11)
(5) Omkara Vidya (Ch. 1-1-1 ; Mund. 1-1-1)
(6) Utgitha Vidya (Ch. 1-2-1 ; Br. Ar. 1-3-1)
(7) Pancagni Vidya (Ch. 5-4-1)
(8) Prana Vidya (Ch. 1-2-7)
(9) Mantha Vidya (Ch. 6-6-1 to 5; Br. Ar. 6-3-1 to 6)
(10) Bhuma Vidya (Ch. 7-23-1)
(11) Dahara Vidya (Ch. 8-1-1)

(12) Antaryami Vidya (Br. Ar. 3-7-1 to 23)
(13) Bhrgu Vidya (Tait. Bhrgu Valli).
(14) Sodasakala Vidya (Prasna 6-2, Ch. 6-7-1 to 4)
(15) Samvargah Vidya (Ch. 4-3-1 to 8)
(16) Purusa Vidya (Ch. 3-16-1)
(17) Sad Vidya (Ch. 6-2-1 ; 6-2-6)
(18) Savitri Vidya (Br. Ar. 5-14-1)
(19) Paryanka Vidya (Kaus. 1-3) and
(20) Vaisvanara Vidya (Ch. 5-11-1)

The goal of ancient education was the attainment of the Final Reality. The system that the ancient teachers followed, was unique in character. The brief period of a man's life, in relation to eternal march of time, was planned by the Upanisadic teachers for achieving the highest fulfilment. It may not be possible to cite an instance showing that a student who is admitted into a *gurugṛha* institution, having completed the preliminary education specialises in a particular branch of knowledge mentioned above and goes for the highest education as we understand in these days in terms of degrees and diplomas. Because the ancient teachers did not sit down to draft a planned system of education. But one fact stands out prominently that after preliminary education in the Vedas and scriptures the purpose of education did not end till the highest goal was reached. Consequently there was a plan for educating a man till his last breath. The whole span of human life was considered to be a period of studentship. For this reason, we find Narada, Pippalada, Bhrgu, Satyayajna, Indradyumna, Jana Sarkaraksa, Budila, Janaka, Brhadratha and so many others seeking for higher and secondary education at an advanced age, living in Brahmacarya with preceptors and undergoing fresh code of discipline.

Conception of discipline, Brahmacarya and other problems change in advanced course of study. Brahmacarya is not interpreted as *svādhyāya grahaṇa* by the commentator when the teachers of Upanisads prescribe it for advanced students. Then it is interpreted as *maithunāsamācāraḥ* (continence). Fetching fuels, tending fire, begging alms and tending cattle are no longer prescribed as code of duties in higher and secondary stage. *Brahmacarya*, *tapas* and *yoga* take the place of duties detailed for preliminary education.

The whole process is not like scholars holding discussions with more advanced scholars. In that case, the question of passing through a system of discipline like *tapas*, *yoga* etc., should not have arisen. They should have simply gone to a scholar, discussed problems and come back. But it did not happen so. Knowledge was not based on a thing like reading a particular book or holding discussions with scholars. Knowledge was a sort of biological development from within. Consequently for every bit

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of advancement towards that direction it meant rigours of discipline, pains, penances and suffering from the materialistic conception of life.

Moreover, all the *vidyās* detailed as advanced course of study may or may not be philosophical discourse and we are not concerned with that. Whether they revealed a particular system of philosophy like *Sāṅkhya* system and the like it is for the philosophers to investigate. From our point of view when Sankara characterises them as *upāsanā vidhiḥ* it makes us all the more certain in putting these *vidyās* under the category of advanced branches of knowledge to be pursued after the completion of preliminary education. Through these *vidyās* there has been constant attempt to help an aspirant to meditate on the Immortal *(amṛtaḥ)*, Brahman, which is omnipotent *(anantaśaktiḥ)* and full of multiple qualities *(anantaguṇavataḥ)*. Characterisation by Sankara of these *Vidyās* as processes of meditation also helps us in determining that these *vidyās* formed a part and parcel of the scheme of imparting knowledge to students who desired to pursue his course of studies at any stage of life, because each stage of life *(āśrama)* was a sort of arrangement conducive to the attainment of Supreme Knowledge.

Three of these Vidyas have been elucidated and amplified to substantiate the arguments put forth above. Amplification of all the *vidyās* is not possible within the scope of this work, though they apparently belong to the same category.

CHAPTER VI

THE MADHU VIDYA

INTRODUCTION.

The Madhu Vidya has been described both in the Brhadaranyaka and Chandogya Upanisads. In the Chandogya the *vidyā* seems to be more explanatory than what has been narrated in the Brhadaranyaka Upanisad. At the outset of the fifth Brahmana, second chapter of the Brhadaranyaka which is known as *Madhu-Brāhmaṇa*, Sankara gives a note which is illuminating and throws considerable light on the *Vidyā*.

He says: "Because there is mutual helpfulness (*yasmāt parasparopakāryopakārakabhūtāni*) among the parts of the universe including the earth (*jagat sarvaṁ pṛithivyādi yacca loke*) and because it is common experience that those things which are mutually helpful spring from the same cause (*tadekakāraṇapūrvakamekasāmānyātmakameka pralayañca dṛṣṭam*) are of the same genus and dissolve into the same thing therefore this universe consisting of the earth etc., (*tasmādidamapi pṛthivyādilakṣaṇam*) on account of mutual helpfulness (*parasparaḥ*) between the cause and the effect (*kāryakāraṇatvāt tathābhūtaṁ bhavitumarhati*) must be like that. This is the meaning which is expressed in this section (*eṣa hyartho asmin brāhmaṇe prakāśyate*).

The next alternative explanation he suggests that "All this is but Self" (*athavā ātmaivedaṁ sarvamiti pratijñātasya ātmotpatti-sthiti-layatvaṁ hetumuktvā punarāgamapradhānena madhubrāhmaṇena pratijñātasyarthasya nigamanaṁ kriyate*) (Br. Ar. *ābhāsa-bhāṣyam*—2-5). This has been supported by the reason that the universe has its origin, continuance, and dissolution in the self. The meaning is concluded with the present section, which preponderates in spiritual evidence.

WHAT IS MADHU VIDYA?

Hence the term *Madhu* occuring in this section has been interpreted as 'effect' (*kāryam*). While Sankara explains the first passage he says: "This well-known earth (*iyaṁ pṛthivī prasiddhā*) is the effect (*kāryam*) of all beings (*sarveṣām bhūtanām*) just as a bee-hive is made by a great many bees (*yathā eko madhvapūpo anekairmadhukarairnirvartitaḥ*) so is this earth made by all beings (*evamiyaṁ pṛthivīsarvabhūtanirvarttitā*). Likewise all beings are the honey or the effect of this earth (*tathā sarvāṇi bhūtāni pṛthivyai madhukāryaṁ*). Also the shining (*tejomayaḥ*) that is possessed of the light of intelligence (*cinmātra prakāśamayaḥ*) and immortal (*amṛtamayaḥ puruṣaḥ*) being who is in this earth (*amaraṇadharmāpuruṣaḥ*) and the shining immortal—as—above corporeal being in the body (*yaścāyamadhyātmam*) that is the Self as identified with the subtle body (*liṅgābhimānī*) are like honey being helpful to all beings and all beings are like honey to them. Thus these four (*pṛthivī bhūtāni amṛtamayapuruṣaḥ* and *adhyātma śarīraḥ*) are the composite effect of all beings(*evametaccatuṣṭayaṁ tāvadekaṁ sarvabhūtakāryam*). Hence the universe has originated from the same cause (*ato asyaikakāraṇa pūrvakatā*). That one cause (*kāraṇa*) from which it has sprung, is alone real—It is Brahman (*paramārthato brahma*). Everything else is an effect.

Thus the Madhu Brahmana prescribes a process of meditation on-Brahman as the honey or juice that is the inner essence of the whole universe. Sankara also defines it as *nididhyāsanavidhiḥ* i.e. the process of concentration and absorption. In the Chandogya he says *madhujñānam* as *brahmavijñānam* i.e. a science which leads to the Supreme Knowledge of Brahman (Ch. 3-11-4 San. Com.). The Brhadaranyaka speaks of spiritual harmony in all beings and all things manifested in this world such as, earth (*prthivī*), water (*āpah*), fire (*agniḥ*), air (*vāyuḥ*), Sun (*ādityaḥ*) direction (*diśaḥ*), the Moon (*candraḥ*), lightning (*vidyut*), cloud (*stanayitnuḥ*), sky (*ākāśaḥ*), justice (*dharmaḥ*), Truth (*satyam*), human species (*mānuṣam*), cosmic body (*ātmā*) and Self (*ātmā*).

The Sruti tells us that this Self (*ātmā*) is the ruler of all beings (*sarveṣām bhūtānāmadhipatiḥ*) (Br. Ar. 2-5-15). Explaining how the self (*ātmā*) is the ruler (*adhipatiḥ*) and king (*rāja*) of all beings (*sarveṣām bhūtānām*) the Sruti further tells: "It is just like all spokes are fixed in the nave and felloe of a chariot wheel so are all beings (*tadyathā rathanābhau ca rathanemau ca arāḥ sarve samarpitaḥ*) from *Hiraṇyagarbha* down to a clump of grass, all gods such as fire, all world such as earth, all organs such as that of speech and these selves which penetrate everybody like a reflection of the moon in the water and are conjured up by ignorance —in short the whole universe is fixed in the Self, that is in the knower of Brahman who has realised his identity with Supreme Self."

MEDITATION ON THE SUN.

In the Chandogya Upanisad Sankara defines Madhu Vidya as the process of meditation on the Sun (*savitṛviṣayamupāsanam*) which bestows supreme results (*śreṣṭhatamaphalam*) of all kinds of human achievements (*sarvapuruṣārthebhyaḥ*) (Ch. 3-1-1). The Sruti described the results of the Vidya thus : "To him who knows this Brahmana Upanisad—the secret doctrine of the Veda, the Sun does not rise and does not set (*na udeti na nimlocati*). For him there is day once for all" (*sakṛddivā*) (Ch. 3-11-3). It is evident from the Sruti that so long as there is the question of rising and setting of the Sun the aspirant cannot achieve the Supreme Reality but as soon as this modification (*vikāra*) disappears he becomes established in Brahman and he knows—the Supreme Brahman according to Sankara (*brahmavid*) and for him there is day once for all. Sankara says that he becomes endless (*nityaḥ*) and birthless (*ajam*) Brahman. The goal of the Madhu Vidya as described in the Chandogya and Brhadaranyaka Upanisads is identical with a little variation in the technique itself.

The Chandogya starts with meditation on *Ādityaḥ*—the Sun as the honey of the gods (*devas*) (Ch. 3-1-1). The heaven is an arched bamboo (*dyaureva tiraścīna vaṁśaḥ*) from which the atmosphere (*antarikṣam*) hangs pendant like a hive (*apūpaḥ*) and the bright rays of the Sun are like the eggs of the bees (*marīcayaḥ puttrāḥ*).

Prof. W. E. Hocking has rightly said: "Mystics frequently abound in the language of symbol or allegory to express what cannot be defined in strict conceptual form" (a). So at the outset let us examine the word *ādityaḥ* in the Sruti.

Definition of Adityah.

Ādityaḥ finds mention at various places in the Upanisads. Some of the significant references are the following :—

Āditya udgītha—(The Sun is *Udgīthaḥ*) (Ch. 1-5-1).
Āditya iti hovāca—(The Sun is that, he said) (Ch. 1-11-7).
Ādityasya jayam—(Victory of the Sun) (Ch. 2-10-6).
Ādityam sa vaiśvadevam—(The Sun as Visvadeva) (Ch. 2-24-11).
Ādityo brahmetyādeśaḥ—(The Sun is Brahma) (Ch. 3-19-1).
Āditya puruṣaḥ—(The Being residing in the Sun) (4-11-1).
Ādityaṁ divaḥ—(The Sun from the heaven) (Ch. 4-17-I).
Āditya eva samidh—(The Sun is *samidh*—sacrificial fuels) (Ch. 5-4-1).
Asau vā ādityaḥ—(The Sun as manifested—various nerves branching off from the heart has been compared to the rays of the Sun) (Ch. 8-6-1).
Cakṣuḥ ādityaḥ abhavat—(Eye became the Sun) (Br. Ar. 1-3-14).
Āditye puruṣaḥ—(The Being who is in the Sun) (Br. Ar. 2-1-2).
Cakṣurādityam—(Eye is to the Sun) (Br. Ar- 3-2-13).
Katama āditya iti—(How many Suns) (Br. Ar. 3-9-5).
Ādityamāgacchati—(Come to the Sun) (Br. Ar. 5-10-1).
Āditya eva samit—(The Sun is sacrificial fire) (Br. Ar. 6-2-9).
Ādityādvaidyutam—(From the Sun the deity identified with lightning) (Br. Ar. 6-2-15).
Dakṣiṇāditya eti—(The Sun goes to the South) (Br. Ar. 6-2-16).
Āditya uttararūpam—(The Sun is the posterior form) (Tait. 3-4).

(a) Types of Philosophy by W. E. Hocking p. 382-383.

Ādityena vāva sarve lokā mahiyante—(Through the Sun all the worlds are magnified) (Tait. 1-5-14).
Cakṣuṣa ādityaḥ—(From eye the Sun) (Ait. 1-1-4).
Ādityaścakṣurbhūtvā—(The Sun becoming the eye) (Ait. 1-2-4).
Āditya ha vai prāṇaḥ—(The Sun is vital force) (Prasna 1-1-5).

It is evident from above references that the word "*ādityaḥ*" was not used in the Upanisads to indicate merely "the Sun". It was used allegorically and had different connotations in different contexts. *Ādityaḥ* indicating the outward Sun in the sky, was one of the interpretations (*ādityo ha vai bāhyaḥ prāṇaḥ*) (Prasna 3-8). The point is that the conception of the Sun as an object manifested in Nature is not ruled out. But, with the help of this natural object the aspirant is required to meditate on manifold qualities of the Supreme Reality which are in consonance with the Sun. The attempt is to provide a subjective trend in the thought process and meditation of an aspirant with the help of an objective natural phenomenon. That is the reason why, we find so many interpretations of a common object. With gradual elevation of an aspirant's mind conception of objects manifested in this earth also changed.

In the Brhadaranyaka Upanisad Sakalya asked Yajnavalkya: "Which are the *ādityas?*" (*katama āditya*) (Br. Ar. 3-9-5). Yajnavalkya replied: "The twelve months of a year" (*dvādaśa vai māsāḥ*). These are the *ādityas* for they go taking all this with them (*sarvamādadāna yanti)*. Because they go taking all this with them therefore they are called *ādityas.*

DERIVATIVE MEANING.

Sankara also gave a derivative meaning of *ādityaḥ* and explained the Sruti thus: "It is well-known that twelve months are parts of a year; these are the *ādityas*. How? For as they rotate, they go taking a person's longevity (—*punaḥ punaḥ parivartamānāḥ prāṇināmāyuṁṣi karmaphalañca ādadānaḥ*—) and the results of his work with them. Because they go taking (*ādadānāḥ*) all this with them, therefore they are called *ādityas.* For the common function of "taking in" (*ādāna*) the Sun has been compared to eyes. Visual perception helps in taking in the form of an object. Sankara while interpreting the Sruti-"*ayamādityaḥ sarveṣāṃ bhūtānāṁ madhu*" (This Sun is like honey to all beings) says: "In the body the being is identified with the eye" (Br. Ar. 2-5-5).

ADITYA AS PRANA.

In the Prasna Upanisad the Sun has been identified with Pranah (*āditya hā vāi prāṇaḥ*) (Prasna 1-1-5). The Sun being the greatest centre of energy, it has been conceived of as the main spring of life and activity and is identified here with *Prāṇaḥ*—the Cosmic Energy. Moreover, *prāṇaḥ*

(Cosmic Energy) has been identified with *ādityaḥ* for the same derivative meaning of it. One of the functions of *Prāṇaḥ* is to 'take in'. While interpreting the Sruti in the Chandogya *prāṇānavatī* etc. (1-2-9) Sankara states : "*tena mukhyena yadaśhāti*" (whatever is eaten by the help of *mukhya prāṇaḥ*). All the senses are supported by it.

The Sruti tells : "The creator (*Prajāpati*) desirous of progeny performed austerity (*tapaḥ–atapyata*) in the form of meditation. Having performed austerity, he created the pair -(*rayiḥ*) Matter and (*prāṇaḥ*) Vital Energy." The Vital Energy has been called *ādityaḥ*, the fire-principle or *Tejas* which according to the Vedic notion is the consumer of *Rasa.* Sankara interprets *rayiḥ* as food (*annam*) produced by the subtle influence of Moon (*rayiṁ cā somamannam*) which is the cause of the liquid principle or Rasa on the Earth and Pranah as *agniḥ.* In the next Sruti he interprets *Prāṇaḥ* as *Ādityaḥ* (the Sun) representing fire principle and functioning as consumer of *rasa* (Prasna 1-5). It is further stated: "Thus rises He, *prāṇaḥ* (*ādityaḥ*) of universal life, and universal form, the fire—(*viśvarūpam*), full of rays (*hariṇam*), omniscient (*jātavedasam*), the basis of all life (*parāyanam*), one (*ekam*), effulgent (*jyotiḥ*) and giver of heat (*tapantam*). There rises the Sun of thousand rays who is manifold in existence and the life of all creatures" (Prasna 1-8). In these passages *prāṇaḥ* has been spiritualised and identified with the Sun.

ADITYA AS FATHER OF THE WHOLE CREATION.

At another place explaining the Sun (*ādityaḥ*) as the basis of the whole creation the Sruti says: "Some sages say that he (*ādityaḥ*) is the father (*pitaram*). Conception of the Sun as father gained ground because of the fact that the Sun is the sponsor of everything manifested in this earth." Sankara also at one place explaining the term *savitā* said : "The Sun is called *savitā* because it produces" (*prasavitṛtvāt—jānayitṛtvātpitṛtvam*).

HIS FORM.

Describing the appearance of the Great Father—The Sun, the Sruti says : "He is with five feet indicating five seasons according to Sankara (*pañcapādaṁ pañcaṛtavaḥ*) (Prasna 1-11). The Chandogya speaks of five seasons commencing with *vasantaḥ* (spring). Besides the 'father' has twelve forms (*dvādaśākṛtim*) indicating the twelve months. That is why, perhaps the Brhadaranyaka Sruti called 'twelve months' as 'twelve *ādityas*' (Br. Ar. 3-9-5). Sankara stated that the Sun could be put in different forms (*avayavikarāṇam*) by twelve months (*dvādaśa māsāḥ*) giving rains from the upper half of heaven (*pare..ardhe..purīṣiṇam*). Others speak of seven (*sapta cakre*) wheels which indicate seven rays of colours known as the seven horses of the Sun (*sapta hayarūpeṇa*), The text says:

"That the seer is placed on a chariot of seven wheels and six spokes". Identification of *prāṇaḥ* (vital energy) with *ādityaḥ* or *sūryaḥ* (sun) and vice versa, does not complete here.

FATHER ADITYAH AS COMPARED WITH PRANAH IN THE SHAPE OF VYANAH.

The Sruti on the one hand describes the Sun having five feet, on the other, *prāṇaḥ* (vital energy) as originator of five parts. It says : "The chief *praṇah* declared 'Do not be deluded. I alone, dividing myself into five parts, hold this body and support it" (Prasna 2-3). Here it refers to *prāṇaḥ, apānaḥ, samānaḥ, udānaḥ, vyānaḥ*, which are supposed to function in maintaining the body (one vital energy functions itself through sensory and motor organs). There is only one *prāṇaḥ* that acts through body and nature. About *Prāṇaḥ* it has been said : "He burns as fire, (*eṣaḥ agnistapatyeṣa*). He is the Sun, (*Sūrya eṣa*), He is the cloud (*parjanyaḥ*), He is Indra (*maghavān*), He is the wind (*vāyuḥ*). This Bright One is earth (*pṛthivī*), matter (*rayiḥ*) what is existent (*sat*) and what is non-existent" (*asat*)" (Prasna 2-5). Here *prāṇaḥ* like the Sun has been described as the ruling force of Nature.

Further affinity between the two was thus established : *Prāṇaḥ* as *Vyānaḥ* works through nervous system. The Sruti says : "There are (in the heart) a hundred and one nerves, in each of them there are a hundred and each of these branch nerves again has seventytwo thousand nerves. In all these the *vyānaḥ* moves (Prasna 3-6). In the Nadi Khanda of the Chandogya Upanisad the same analogy of nerve system has been thus expressed about the Sun. Now those arteries of the heart consist of a brown substance (*piṅgala*), of white (*śukla*), blue (*nīla*), and yellow (*pīta*) and red (*lohita*) and so is the Sun brown, white, blue, yellow and red" (Ch. 8-6-1).

VARIOUS NERVES AND RAYS OF THE SUN COMPARED.

Sankara commenting on the Chandogya Sruti says : "He who prays (*upāste*) the conditioned Brahma residing in the lotus of heart (*hṛdaya-puṇḍarīkagataṁ .. guṇaviśiṣṭam brahma*) having observed the vow of *brahmacarya* (conservation of energy) and austerity and abstaining himself from the thirst of the objective material world, (*tyaktabāhyaviṣayānṛtatṛṣṇāḥ*) goes by the *mūrdhaṇya* nerve — a nerve which takes its root in heart and going upward enters into brain. Sankara further states : "*Hṛdaya* (heart) that is, — the lotus of heart, suitable for the worship of *Brahman* is closely related to the (*hṛdayasya puṇḍarīkākārasya brahmopāsanasthānasya sambandhinyo nāḍyaḥ*) Sun. In this way 'like the rays of the Sun various nerves have branched off from the heart' (*hṛdayamāṁsapiṇḍātsarvato viniḥsṛtaḥ ādityamaṇḍalādiva raśmayaḥ*).

THEIR COLOURS.

These nerves are of different colours like the rays of the Sun, due to close relationship of the nervous system with the Sun *(ādityasambandhādeva)*. Brown colour (*piṅgala*) is due to subtle influence of bile (*pitta*) caused by the Sun. Similarly blue colour is due to excessive influence of wind (*vātabhūyastvāt*) white is due to phlegm (*kaphabhūyastvāt*), yellow is due to equal effect of phlegm (*kaphenasamatāyām*) and the red is due to relationship with blood. The same bile (*pitta*) varies and takes different colour due to influence of these factors (San. Com. Ch. 8-6-1). Sankara further explains the nervous system which has been compared to the rays of the Sun thus : "Seventytwo thousand nerves called Hita which are the metabolic effects of the food and drink in the body (*dehasyānnarasavipariṇāmabhūtaḥ*) extend from the heart, that lotus-shaped lump of flesh (*tasmāt māṁsapiṇḍāt puṇḍarīkākārāt*) to the pericardium which means the body (*śarīramiha purītacchabdenābhipretam*). That is, they branch off covering the whole body like the veins of an Asvattha leaf (*vyāpnuvatyaḥ aśvatthaparṇarājya*).

The heart is the seat of intellect, (*buddherantaḥkaraṇasya hṛdayaṁ sthānam)* the internal organ and the other or external organs are subject to that intellect abiding in the heart (Br. Ar. 2-1-19 San Com.). According to Prasnopanisad *prāṇaḥ* in the shape of *vyānaḥ*(Prasna 3-6)works through this nervous system (*āsu nāḍiṣu vyāno vāyuḥ*). It is called *vyānaḥ* because of its all-pervading nature *(vyāno vyāpanāt)*.

Thus the Sun (*ādityaḥ*) and its rays have been identified with *prāṇaḥ* (vital energy)and its sphere of action in the shape of *vyānaḥ*. The colour of the rays of the Sun has also been compared to the colour of various vital nerves emanating from the heart. When the Sun has been so closely identified with *prāṇaḥ* (vital energy) the significance of *prāṇaḥ* must be looked into. Meditation on *ādityaḥ* the Sun (*savitṛviṣayaṁ upāsanam*) means also the meditation on *prāṇaḥ*—the vital energy with all its implications because both *prāṇaḥ* and *ādityaḥ* are so identical.

The word *prāṇaḥ* finds mention in various Upanisads :—

Yadvai prāṇiti sa prāṇaḥ. .. (Prana is what is breathed out) (Ch. 1-3-3).

Prāṇaḥ sāma..(Saman is breath) (Ch. 1-1-5).

Prāṇamudgīthamupāsāṁcakrire—(Meditated on Utgitha as *prāṇaḥ*) (Ch.I-2-2).

Tenetarānprāṇanavati. (Other *prāṇaḥ* indicating senses are supported by *prāṇaḥ*—vital energy. *Prāṇaḥ* is free from evil—*apahatapāpnā*) (Ch. 1-2-9).

Prāṇāṁstvaṁ bhūmānamabhigāyatāt—(worship *pranah* as endowed with various attributes and *bhūma* (infinite) (San. Com. Ch. 1-5-4).

Svarasya kā gatiriti prāṇa. *prāṇasya gatiḥ annam*—(Origin of Svara is vital energy and origin of vital energy is food) (Ch. 1-8-4).

Imāni bhūtāni prāṇamevābhisaṁvisanti—(All these beings merge into vital energy alone and from breath they arise (*ujjihate*) (Ch. 1-11-5).

Prāṇo nidhānam—(Vital energy is *nidhāna* that is wherein all senses merge into during *suṣupti*) (Ch. 2-11-1).

Pañca devasuṣayaḥ—sa yo asyaprāñsuṣih sa prāṇaḥ—(There are five gates belonging to the Devas—the eastern gate is *prāṇaḥ* (Ch. 3-13-1).

Prāṇā vāva vasava—[Vital energy is the Vasus indicating speech etc., (*vāgādi*) i. e. senses and five pranas indicating *prāṇaḥ*, *apānaḥ*,*samānaḥ*, *vyānaḥ* and *udānaḥ*. Sankara says that it is they who dwells in this body and make others to dwell in it—that is why they are called Vasus. Brhadaranyaka indicates fire, the earth, the air, the sky, the Sun, Heaven, the Moon, and the stars as the Vasus] (Br. Ar. 3-9-3 ; Ch. 3-16-1).

Prāṇā vāva rudrāḥ—[Vital energy is the Rudras indicating what makes others to weep (*rud*). Sankara commenting on the Brhadaranyaka Sruti (3-9-3) says : "The ten sensory and motor organs in the human body with the mind as eleventh are the Rudras. Because when they depart from this mortal body they make one's relatives weep.] (Ch. 3-16-3).

Prāṇa vāvādityaḥ—(*Prāṇaḥ* vital energy is the *āditya* indicating twelve months for they take up all these objects of the material world) (Ch. 3-16-5).

PRANAH AS SUPREME SELF.

Prāṇo brahmaiva teja eva—[*Praṇaḥ* as Brahma the Light—Sankara commenting on the Sruti states that here *prāṇaḥ* means Supreme Self. It will be said in a succeeding verse "The vital force of the vital force (*prāṇasya prāṇam*) (Br. Ar. 4-4-18)-and another Sruti says "The mind (individual self) my dear, is tethered to the *prāṇaḥ*" (Ch. 6-8-2). From the context and the sentence also, it is clear that the word *prāṇaḥ* here means the Supreme Self].

Prāṇo vai 'ram'—(Br. Ar. 5-12-1) The vital force is "*ram*" for all these, creatures delight if there is vital force (*sarvāṇibhūtāni ramante*).

PRANAH AS UNIFYING FACTOR.

Prāṇo vai 'yajuḥ'—[The vital force is Yajus, for all these beings are joined with one another if there is the vital force (*sarvāṇi bhūtāni yujyante*. Sankara says : "None has the strength to unite one with another unless he has life"). (Br. Ar. 5-15-2)

Prāṇa vai sāma—(*Pranaḥ* —vital energy—is *sāma*, for all these things are united if there is vital force. Sankara says : "The vital force is called *sāman* because of this union—causing them to unite") (*saṅgamanāt sāmyāpattihetutvāt sāma prāṇaḥ*) (Br. Ar. 5-13-3).

Prāṇo vai balam—(The vital energy is strength).

Prāṇaṁ devā anuprāṇanti—(All depend on and live on *prāṇaḥ* for their lives).

Prāṇo hi bhūtānāmāyuḥ—(It is the life-duration of the animate world).

Prāṇaṁ brahmopāsate—[He who contemplates *prāṇah* as Brahman] (vide for all three Tait. 2-3-1). Sankara commenting on these says : "All gods indicating fire etc., exist and function against the background of and supported by cosmic life called *prāṇaḥ*. Personifications of cosmic forces and indriyas (*devā indriyāṇi*) are called gods and they all function under the subjugation of (*mukhya prāṇaḥ*) vital energy". *Prāṇaḥ* has been called "*sarvāyuṣaṁ*" because all creatures remain alive in the Universal life force. A particular being is said to be alive so long the vital airs function in him] (*yāvaddhyasmiñcharīre prāṇo vasati tāvadevāyuḥ*).

PRANAH AS HIRANYAGARBHA.

Ya prāṇena saṁbhavati—[Manifested in the form of *prāṇaḥ*. Sankara commenting on the Sruti says : "All pervading (*sarvadevatātmikā*) Aditih the Soul of gods who manifested in the form of *prāṇaḥ*—the Hiranyagarbha or the cosmic life (*hiraṇyagarbharūpeṇa*)] (Katha 2-1-7).

Ūrddhvaṁ prāṇamunnayati—[He sends the *prāṇaḥ* upward–It was an ancient belief that the whole physical function of the body was carried on by five principal kinds of vital energy named *prāṇaḥ, apānaḥ, samānaḥ, udānaḥ* and *vyānaḥ*. All these are simply so many aspects of vital energy which is nothing but an expression of cosmic force called *mukhyaprāṇaḥ*] (Katha. 2-2-3).

Prāno vāva saṁvargaḥ—[Vital energy is the end of all, because the Sruti says when a man sleeps, speech goes into vital energy, so does sight, hearing and mind, vital energy consumes all of them](*sarvānsaṁvṛṅkta*) (Ch. 4-3-3).

Prāṇo Brahma—[Vital energy is Braman—Sankara commenting on it says: "It has been so said because the meaning of Pranah is well-established" (*prasiddha*). By the existence of which life exists (*sa yasminsati jīvanaṁ*) and by the departure of which the life also departs (*yadapagame ca na bhavati*) to that *Vāyuḥ* (air) of common understanding in this world, the word *prāṇaḥ* is attached (*rūḍhaḥ*) so reflection of Brahman or *Prāṇaḥ* is justified"](*ataśca yuktaṁ brahmatvaṁ tasya*) (Ch. 4-10-5).

Prāno vāva jyeṣṭhaśca śreṣṭhaśca—(Pranah—vital energy—is the oldest and the best) (Ch. 5-1-1).

Prāṇa ityevācakṣate—(People do not call them the speech the eyes, the ears, the minds but the vital energy for all the senses. Because vital energy is all these.) (Ch. 5-1-15).

Prāṇastṛpyati etc.—(If *Prāṇaḥ* is satisfied the eye is satisfied, the Sun is satisfied, if the Sun is satisfied Heaven is satisfied, if the Heaven is satisfied whatever is under Heaven and under the Sun is satisfied) (Ch. 5-19-2).

Yo aṇiṣṭhaḥ sa prāṇaḥ—(Water when drunk becomes threefold. Its subliest portion is vital energy) (Ch. 6-5-2; 6-6-3, 6-7-1, 7-10-1).

Prāṇamevopāśrayate—(Living-self in the mind settles down on vital energy)- (Ch. 6-8-2).

Prāṇo vā āśāyā etc—[Pranah—vital energy—is better than hope. As the spokes of a wheel (*arāḥ*) hold to the nave so does all this hold to vital energy. The vital energy moves by the vital energy. Father means vital energy, so the mother, brother, sister, preceptor and Brahmana. The word *prāṇaḥ* indicates conscious self (*prajnātmā*). Kausitaki Upanisad says *sa eṣa prāṇa eva prajñātmā*] (San. Com. Ch. 7-15-1).

Ātmataḥ prāṇaḥ—(*Prāṇaḥ* originates from *ātman*) (Ch. 7-26-1).

Vātaḥ prāṇaḥ—(It is vital force, the air. Sankara says *vāyusvabhāvyat* because as the breath it is of the nature of air) (Br. Ar. 1-1-1).

Prāṇo vai yaśo vīryam—[The organs are reputation and strength. Sankara commenting on it says: "Organs are reputation, being the cause of it, for one is held in repute as long as the organs are in body; likewise strength (*vīryam*) in the body. No one can be reputed or strong when the organs have left the body"] (Br. Ar. 1-2-6).

Prāno vā aṅgānāṁ rasaḥ—[The vital energy is indeed the essence of the members of the body. The Sruti clarifying the statement says: "Of course it is their essence, (for instance) from whichever member the vital force departs right there it withers"] (Br. Ar. 1-3-19).

Prāṇanneva prāṇo nāma bhavati—[When it—Self—does the function of living it is called the vital force. Sankara commenting on says: "Because of this function only and none other the Self is called the vital force" (*prāṇaḥ*)] (Br. Ar. 1-4-7).

Prāṇaḥ prajā— [The vital force is the child of the Self which was the only entity (*āsīdeka eva*] (Br. Ar, 1-4-17).

Prāṇaḥ Sāmavedaḥ—[Vital force is the *sāmavedaḥ* (Br. Ar. 1-5-5). The Sruti defines the following as vital force e.g. *manuṣyāḥ* (men) *prajā* (child)].

Yatkiñcāvijñātam —prāṇasya tadrūpam—(Whatever is unknown is the form of the vital force, for the vital force is what is unknown) (Br.Ar. 1-5-10).

Tataḥ prāṇo ajāyata—(From that vital force emanated....The Sruti says: "Heaven is the body of this mind (*manaso dyauḥ..śarīraṁ*) and that Sun is its luminous organ, (*jyotirūpaṁ..asāvādityaḥ*). And as far as the mind extends so far extends heaven, and so far does the Sun. The two were united and from that vital force emanated." Sankara commenting on it says: "Heaven is the body, the effect, the container of the mind (*kāryamādhāraḥ*) that has already been spoken of as the food of Hiranyagarbha, and that Sun is its luminous organ (*tāvānasāvādityo jyotirūpam*). And as far as the mind in its aspect relating to the body or the elements extends so far extends heaven, which is the container of the mind, the luminous organ, and so far does that Sun, which is the luminous organ and the content. The two fires and the Sun which are the forms of the organ of speech and mind relating to the Gods, the mother and father were united (*mātāpitaraumithunam*) between the two halves of the cosmic shell (heaven and earth) the one resolving to do the function of generation (*samaitām saṅgacchetām*) belonging to the father, the mind or the Sun (*manasādityaḥ*) and the other that of manifestation belonging to the mother the organ of speech or fire. And from that union the Vital force (*prāṇaḥ*) or *vāyūḥ* (cosmic aspect of *prāṇaḥ*) symbolised by air emanated to function as vibration" (Br. Ar. 1-5-12 San. Com).

Prāṇasyāpaḥ śarīraṁ—(Water is the body of this vital force) (Br.Ar. 1-5-13).

Daivaḥ prāṇa āviśati—[The Divine Vital Force from water and the Moon permeates him. Sankara explaining the term "*daiva prāṇa*" says: "It is being specified, that is the divine vital force, which when it moves among the different beings (*yaḥ sañcaran prāṇibhedeṣu*) taken individually, or does not move when they are taken collectively (*aśancaran samaṣṭivyaṣṭirūpeṇa*)—or moves in moving animals and does not move in stationary objects (*athavā sañcaran jaṅgameṣu aśancaran sthāvareṣu*)—feels no pain (*na vyathate*) is not affected by fear that causes sorrow, nor is injured or killed" (*na riṣyati na vinaśyati, na hiṁsāmāpadyate*] (Br. Ar. 1-5-20).

Nāpnodyo ayaṁ madhyamaḥ prānaḥ—(But death did not take this vital force in the body) (Br. Ar. 1-5-21).

Prāṇādvā eṣa udeti prāṇe astameti—[The Sun indeed rises from the vital force and also sets in it. Sankara commenting on it says: "From which the Sun rises—externally he rises from the air, and as eye in the body, from the vital fọrce(*vāyorudeti udgacchati sūryaḥ adhyātmam ca cakṣurātmanā prāṇāt*)—and in which air and the vital force, he sets in the evening and when a man goes to sleep" (*prāṇe ca gacchati aparasandhyāsamaye svāpasamaye, ca purusaṣya*) (Br.Ar. 1-5-23).

Prāno vā amṛtam—[Vital force is an immortal entity. This vital force, which is active and supports name and form is covered or hidden, which are external, made up of the body subject to orgin and destruction and mortal. Thus the nature of the relative Universe (*etadeva saṁsārasatattvamavidyā viṣayam*) which is the subject matter of ignorance. After this the Self which is the subject matter of knowledge has to be studied] (Br. Ar. 1-6-3).

Śiśuryo ayaṁ madhyamaḥ prāṇaḥ—[This vital force in the body is indeed the calf. Sankara commenting on the Sruti says: "This vital force which is in the body, which in its five-fold form, pervades the body and was addressed as 'Great, White-robed, 'Radiant Soma' (2-1-15) and on which the organs such as that of speech and the mind rest, as we know from the illustration of the post to which the horses feet are tethered (6-1-13). It is like a young calf, not being in direct touch with the sense objects like the other organs. Mention has been made of the 'calf with its abode'. Now what is the body of that calf that instrument of the Self, the vital force which is here likened to a calf? This body which is an effect is its abode. An abode is that in which something is put. This body is the abode of that calf, the vital force, because it is by staying in the body that the organs come to function as channels of perception, while they rest only on vital force"] (Br. Ar. 2-2-1).

Prāṇaśca yaścāyamantarātmannākāśaḥ—It is—the corporeal—air and the ether that is in the body. It is immortal, it is unlimited and it is undefined) (Br. Ar. 2-3-5).

Prāṇastejomayaḥ amṛtamayaḥ puruṣaḥ—(The shining immortal being who is the vital force in the body. These are but this Self) (Br. Ar. 2-5-4).

Prāṇo vai grahaḥ—[*Prāṇaḥ* is the *Grahaḥ*. Sankara commenting on the Sruti tells that Pranah here means the nose from the context (used as sensory organ—nose). It, the nose is connected with the air] (Br.Ar. 3-2-2).

Yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ—(That which breathes through the Pranah is your Self that is within all) (Br. Ar. 3-4-1).

Annaṁ caiva prāṇaśceti—[Anna—food and *prāṇaḥ*—vital energy are gods. Sankara says: "Which are the three gods? These three worlds. The earth (*pṛthivī*) and fire (*agniḥ*) taken together (*ekīkṛtya*) make one god, the sky and air make another, heaven and the Sun make a third. Because in these three gods all the gods are comprised (*serve antarbhavanti*) therefore these are the three gods, this is the view of certain section of philologists. Which are the two gods? Matter and Energy—these include all gods (*sarveṣāmuktānāmantarbhāvaḥ*) that has been enumerated"] (Br. Ar. 3-9-8).

Prāṇa iti sa brahma—[The Vital Energy is Brahman. Sankara says that for the vastness and being the sum total of all gods vital energy is called Brahman. It is this one vital force which expands into all those numbers upto the infinite (*prāṇasyaiva caikasya sarvo ananta saṅkhyāto vistaraḥ*). This one God, Vital Force, has different names, forms, activities, attributes and powers on account of individual differences of qualification] (Br. Ar. 3-9-9).

Tasya prāci dik prāñcaḥ prāṇaḥ—The east is the eastern vital force. Sankara commenting on the Sruti states: "This *taijasa* which is identified with the heart (*hṛdayabhūtastaijasāḥ*) is supported by the subtle vital force (*sūkṣmabhūtena prāṇena*) and become the vital force (here *prajñā*). Of the sage who has first attained the Vaisvanara, then the Taijasa or the Self-identified with the mind and after that Self identified with vital force (*prajñā*), the east is the eastern vital force, similarly the south the southern vital force and so on. Thus the sage identifies himself by stages (*vidvān krameṇa sarvātmakam*) with the vital force that comprises everything. Then withdrawing this all comprising vital force into the Supreme Self (*upasaṁhṛtya*) he attains the natural state of witness"] (Br. Ar. 4-2-4).

Na prāṇena nāpānena martyo jīvati—(No mortal ever lives by *prāṇaḥ* or by *apānaḥ*. Here *prāṇaḥ* and *apānaḥ* are mentioned to indicate senses).

Sarvaṁ prāṇa ejati niḥsṛtam—[The *prāṇaḥ* being present this whole universe comes out of Him and vibrates (*kampate*) within him (Katha 2-3-2). Pranah has been considered as Brahman—the master of creation].

Etasmājjāyate prāṇo—(From Him are born life—vital energy. Vital energy is born of Atman) (Mundaka 2-1-3).

Sapta prāṇāḥ prabhavanti—From him seven senses are born.—The senses indicated are: two eyes, two ears, two nostrils and the mouth (Mund. 2-1-8).

Besides above references the word '*Prāṇaḥ*' finds mention in many other places in the Upaniṣads. It is evident from these references that *Prāṇaḥ* (Vital Energy) was considered to be a pivotal factor in practising discipline for the attainment of the Final Reality. It was identified with the Sun for the common function of both in sustaining existence of living creatures.

Definition and Classification.

Pranah defined as Supreme Self, Brahman (*prāṇa brahmaiva teja eva*) and divine effulgence. In the figurative sense it has been called Yajus and Sama as it is a great unifying factor, (*sarvāṇi bhūtāni yujyante*). Pranah has been identified with Cosmic Life (*hiraṇyagarbha*), with the Sun (*ādityaḥ*) from which the whole universe has emanated. The term indicated senses also (*sarve prāṇāḥ*) meaning *Indriyas*. The authors of Upanisads, as a matter of fact, classified *Prāṇāḥ* under three broad heads namely (1) *mukhya prāṇaḥ* indicating consciousness (vide Chandogya Sruti 1-2-7,8) (2) *daiva prāṇaḥ* or the Divine Vital Force from water and the Moon permeates him. Sankara explaining the term says : "It is being specified. That is the divine vital force which when it moves among different beings (*sañcaran prāṇibhedeṣu*) taken individually or does not move when they are taken collectively (*asañcaran samaṣṭivyaṣṭirūpeṇa*) and the third (3) Pranah indicating senses" (vide Chandogya Sruti from 5-1-8 onward). It is considered as the controller of all senses. Pranah has been called *jyeṣṭha* and *śreṣṭha*. Sankara commenting on the Sruti said : "Pranah is *jyeṣṭha* because in the womb of the mother the foetus before acquiring the tendencies of senses acquires the tendencies of Pranah (*prāṇasya vṛttirvāgādibhyaḥ pūrvam*) (Ch. 5-1-1) and grows in the womb due to Pranah" (*yayā garbho vivardhate*). Thus we find that importance of Pranah in different Upanisadic contexts cannot be overestimated.

ORIGIN OF PRANAH AND ATOMIC CONCEPTION.

So far as the origin of Pranah is concerned it has originated from gross matter. The Upanisad says : "Water when drunk becomes threefold. Its subtliest portion is Vital Energy (Ch. 6-5-2 ; 6-6-3 ; 6-7-1 ; 7-10-1). But when the term indicates the cosmic aspect of the vital energy (*hiraṇyagarbha*) it is conceived as the subtliest of the subtle" (implied in the phrase *prāṇasya prāṇaḥ*). The atomic conception of Pranah is unique in Vedic metaphysics. It seems as it were, the whole atom of Pranah resembles the solar system with its central Sun and the revolving earth and planets. That is why, possibly, *Āditya and Prāṇaḥ* were identified as the same. In the solar system we find the earth and other planets revolve around the central nucleus—the Sun, so is in the sphere of Pranah.

The authors of the Upanisads believed that *prāṇaḥ*, *apāṇaḥ*, *vyānaḥ*, *samānaḥ* and *udānaḥ*, revolved around the nucleus Pranah. Besides, all these senses functioned like the revolving planets. The only difference is that, the whole process is biological, whereas the other is physical. The different factors regarding Pranah (vital energy) are apparently diverse but fundamentally they are one. The Brhadaranyaka Upanisad says : "This, one God–Vital Force has different names and forms, activities and attributes of qualification" (Vide San. Com. on Br. Ar. 3-9-11). Pranah has also been called Immortal (*Prāṇo vā amṛtam*).

THE SUN AS HONEY.

The Sun (*ādityaḥ*) identified with Vital Force (*prāṇaḥ*) has been called 'honey' of the gods. Sankara commenting on the word '*madhu*' says : "The *ādityaḥ* causes delight to gods like honey so it is like honey (*devānāṁ modanānmadhviva madhvasāvādityaḥ*). Everybody delights in the Sun as the highest reward of all sacrifices" (*sarvayajñaphalarūpatvādādityasya*). Explaining further Sankara states : "The heaven (*dyuloka*) is curved beam (*tiraścīnavaṁśaḥ*) because the heaven looks curved, (*tiryaggateva hi dyaurlakṣyate*) the sky (*antarikṣam*) hangs like a hive in the heaven (*dyuvaṁśe lagnaḥ*) and because of the similarity with the hive and the Sun dwelling in it the sky has been called a hive (*ato madhvapūpasāmānyādantarikṣaṁ madhvapūpomadhunaḥ saviturāśrayatvāt*). Marici (rays of the Sun) has been explained as the water of this earth drawn up through the rays of the Sun (San. Com. *raśmisthā āpo bhaumāḥ savitrākṛṣṭāḥ*) (Ch. 3-1-3). These rays are called the eggs of the bees.

DEFINITION OF MADHU.

The word honey—*madhu* finds mention at various places in the Upanisads.

Sarveṣāṁ bhūtānāṁ madhu—[This earth is like honey to all beings etc., Sankara commenting on the term Madhu says: "This well-known earth is the honey or effect (*madhū kāryam*) being like honey]" (Br. Ar. 2-5-1).

Dadhimadhunorupamathya—Churning the curd and the honey. Here the term 'madhu' indicated 'honey' only (Ch. 5-2-4).

Madhu madhukṛto nistiṣṭhanti—As the bees ease themselves of their honey etc. The Sruti read with Sankara's commentary and the subsequent Sruti as "*sarvāḥ prajāḥ sati sampadya....*" indicate that the term *madhu* meant *sat*. Rather to explain the nature of *sat* the term *madhu* was used. Sankara says: "The bees collect the juice of various trees of different nature from different directions (*nānātyayānaṁ nānāgatīnāṁ nānādikkānāṁ vṛkṣānāṁ rasānsamavahāraṁ* ——) and causes unity of all (*ekatāmekabhāvam*) which rules out the idea of diversity. Similarly at the time of sleep all becoming merged into *sat* cannot know it or differentiate it.

From these references it is evident that the term *madhu* apart from indicating honey has special significance in the Upanisadic context. In the Brhadaranyaka Upanisad (2-5-1) the term has been used to indicate 'effect' (*kāryam*) of things. Explaining the Sruti Sankara says: "This well-known (*prasiddhā*) earth is the honey or effect—being like honey—of all beings (*sarveṣāṁ bhūtānam*) from Hiranyagarbha down to the clump of grass (*brahmādistambhaparyyantānām*). Just as a bee-hive is made by great many bees so is this earth made by all beings. Likewise all beings are the honey or the effect of this earth" (*tathā sarvāṇi bhūtāni pṛthivyai pṛthivya asyā madhu kāryam*). Also the shining that is possessed of light of intelligence and immortal being (*cinmātra prakāśamayaḥ amṛtamyaḥ*)–as above corporeal being in the body, that is the Self as identified with the subtle body are like honey—being helpful (*sarveṣāṁ bhūtānāmupakārakaraṇatvena madhu*)—to all beings and all beings are like honey to them. This we gather from the particle '*ca*' in the text. Thus, these four are the composite effect of all beings (*evametaccatuṣṭayaṁ tāvadekaṁ sarvabhūtakāryyam*). Hence the universe has originated from the same cause. That one cause from which it has sprung (*tadevaikaṁ paramārthato brahma*). Everything else is an effect (*kāryam*), a modification (*vikāraḥ*), a mere name (*nāmadheyamātram*), and an effort of speech merely (*vācārambhaṇam*). Actually Brahman has been called as the Supreme Cause from which everything has sprung up. *Ādityaḥ* and *Prāṇaḥ* (the vital energy) are not exceptions hence they are also the effect of that Supreme Brahman which is stainless (*virajam*) and indivisible or without any part (*niṣkalam*) (Mund. 2-2-9). It has no beginning (*anādi*) and no end (*ananta*) it is the greatest (*mahataḥ*) and beyond all (*param*) and fixed (*dhruvam*) (Katha. 1-3-15). The significance of the term *madhu* lies in the knowledge of the Supreme Brahman as the eternal cause. For the realisation of which Pranah (vital energy) is to be disciplined. Sankara at the very outset of the Madhu Brahmana in the Brhadaranyaka Upanisad has said : "It is the knowledge of Self with the renunciation of everything (*ātmajñānaṁ sarvasannyāsaṅgaviśiṣṭam*) as a part of it. When it is known the whole universe is known (*ātmani ca vijñāte sarvamidam vijñātam bhavati*).

Aditya (Sun) identified with Pranah or both individually is to be meditated upon as the effect (*madhu*) putting forth a counter suggestion that the quest should be made to find out the cause.

REFERENCES OF THE TERM DEVA.

The *devas* considered *āditya* (the Sun) as *madhu* (effect) of the eternal cause Brahman. The term '*deva*' finds mention in following places of the Upanisads :

Devāsurā ha vai yatra saṁyetire—[Gods and Asuras struggled (Ch. 1-2-1). Sankara commenting on the word *deva* says: "The word *deva* is formed from the root *div* which means—to manifest (*dīvyaterdyotanārthasya*). That is one whose senses shine forth on account of the knowledge of sacred scriptures (*śāstrodbhāsitā indriyavṛttayaḥ.*). The interpretation is significant in our present context. Because meditation on *Prāṇaḥ* (vital energy as *ādityaḥ*—the Sun) the effect (*kāryam*) of the Supreme Cause (*kāraṇa brahma*) is only possible for one whose senses are controlled and shining with the sacred knowledge of scriptures. The term *deva* has been used by the authors of Upanisads at various places with different meanings but its real significance lies in its root meaning. Other interpretations are as follows].

Devā vai mṛtyorbibhyatastrayīm vidyām etc—[The gods—indicating one who is self-controlled and well-versed in Vedic scriptures—being afraid of death entered upon (the performance of sacrifice prescribed in) the threefold knowledge (the three Vedas). The Sruti has thrown further light on the word *deva* which now signifies those who are not only well-versed in sacred scriptures and with their senses restrained but are engaged in performing sacrifices prescribed in the three Vedas].

The Madhu Vidya has therefore been prescribed for those who are (1) well-versed in sacred scriptures (2) whose senses are restrained

(3) and who are engaged in performing sacrifices prescribed in three Vedas. After having fulfilled all these conditions one could have an access to Madhu Vidya. It was decidedly an advanced course for the aspirant (Vide Ch. 1-4-2 San. Com).

Devāśćāsurāśca—[The Brhadaranyaka throws further light on the term *deva*. Explaining both the terms *devaḥ* and *asuraḥ* Sankara says: "The organs of that of speech and the rest of Prajapati himself" (*tasyaiva prajāpateḥ prāṇā vāgādayaḥ*). How can they be gods and *asuras* ? They became gods when they shine under the influence of thoughts and actions as taught by the scriptures (*śāstrajanitā jñāna karmabhāvitā dyotanād deva bhavanti*). While those very organs become *asuras* when they are influenced by their natural thoughts and actions, based only on perception and inference and directed merely to visible (secular ends), (*ta eva svābhāvika—pratyakṣānumāna janitā—dṛṣṭaprayojana—karma jñāna bhāvitā asurāḥ*). The term *deva* in the present context also indicates "one whose sense organs shine under the influence of thoughts and actions as taught by scriptures "(Br. Ar. 1-3-1; also see Mund. 3-1-8)].

Devānasṛjata—[The Brhadaranyaka further states that the gods are the Super-creation on Viraj (*sṛṣṭiryacchreyaso devanasṛjata*). Sankara commenting on it says: "This manifestation of gods is called Super-creation," because the Sruti says: "He (viraj) although mortal himself projected the immortals, the gods by burning all his evils with fire of meditation and rites" (*amṛtān amaraṇadharmmiṇo devān karma jñānavaṇhinā sarvānātmanaḥ pāpnan oṣitvā asṛjata*). The attribute of burning all evils with fire of meditation and rites is applicable to the *devas* because they are engaged constantly in doing righteous deeds, as prescribed in the three Vedas and meditating on the Ultimate Reality (Vide Br. Ar. 1-4-6). At another place in the same Upanisad it has been said: *Na ha vai devān pāpam gacchati.* — Sankara says: "For there is no scope of results of evil actions among them"].

Purification of actions is an essential requisite for godliness (Br. Ar. 1-5-20) by which one can be elevated to the position of Brahman or can become Brahman. The Upanisad is a science "of becoming God", that is why in the Kathopanisad it has been declared "Arise Awake and Realise" (*nibodhata*) (1-3-14). Though the latter half of the verse speaks of the great arduousness of the path of Self-realisation indicating thereby that it requires utmost caution and tacts to reach the goal in this path. The Upanisads believe in knowing the Supreme God, who is all pervading.

To explain all-pervading nature of one-god which is to be realised by lesser gods. Sakalya Brahmana has been introduced in the Brhadaranyaka Upanisad. Sankara in his introductory remarks on it has stated that the Brahman that is within all has been indicated by a description of how, in the series of things beginning with earth ranged according to their density each preceeding item is pervaded by succeeding one (*pūrvvasyottarasminnuttarasmin otaprota-bhāvaṁ kathayan sarvāntaraṁ brahma prakāśitavān*). Vidagdha, the son of Sakala asked Yajnavalkya seven times as to how many gods were there ? The latter consecutively replied: "As many as are indicated in the Nivid of the Visvadevas—three hundred and three, three thousand and three" then said: "thirtythree, six, three, two, one and a half, and finally one". (Br. Ar. 3-9-1). In the whole process of arguments even the ten sensory and motor organs in the human body, with mind as the eleventh, (*daśa ime puruṣe karmmabuddhīndriyāṇi prāṇaḥ ātmā mana ekādaśaḥ—ekādaśānāṁ pūraṇaḥ—*) have been categorised as gods (Br. Ar. 3-9-4 ; San. Com.).

ONE SUPREME GOD.

Brahman is Supreme God which has been described as the Ruler of the diverse forms of the Sutra (such as earth) which are comprised in differentiated universe, (*tasya ca brahmaṇo vyākṛtaviṣaye sūtrabhedeṣu niyantṛtvamuktam vyākṛta viṣaye vyaktataraṁ liṅgamiti*) because in it the indications of this relation are so much more patent, that One God is to be realised by lesser gods (*ābhāsa bhāṣyam* Br. Ar. 3-9)

Explaining that One God the Sruti says : "*prāṇaḥ iti*" *etc*—"*sa brahma*". The vital force (in its cosmic aspect or Hiranyagarbha) is Brahman. Sankara says : "The vital force is Brahman (*sa prāṇo brahma*) for it is vast, being the sum total of all the gods (*sarvadevātmakatvāt mahadbrahma*). Thus gods are one as well as many *devānāmetadekatvaṁ nānātvañca*). The conception of god (*deva*) in Upanisads is all comprehensive. (Br. Ar. 3-9-9).

(a) Those who are well-versed in sacred scriptures have controlled their senses and are engaged in performing sacrificial rites prescribed in the three Vedas—are gods. (Ch. 1-4-2).

(b) Fire, earth, air, sky, the Sun, Heaven, the Moon, and the stars-all collectively known as Vasus are gods. (Br-Ar. 3-9-3).

VARIOUS CONCEPTIONS OF THE TERM DEVA.

The idea of the whole universe is compressed into one word "Vasu".

(c) Similarly ten organs (*daśa prāṇāḥ*) in the human body with mind as the eleventh—collectively known as Rudras are gods. The conception of a complete human being with all his organs functioning normally is put into one word *Rudra* (Br.Ar. 3-9-4).

(d) Twelve months of the year—collectively and individually known as *ādityaḥ* (the Sun) are also gods (Br. Ar. 3-9-5).

(e) Natural phenomena like clouds, thunder etc., and the whole animal world have been indicated by two terms Indra and Prajapati and they are gods (Br. Ar. 3-9-6).

(f) *Annaṁ* (matter) and *Prāṇaḥ* (vital energy) are also gods (Br. Ar. 3-9-8).

(g) Last of all *Prāṇaḥ* (vital energy) has been dubbed as Brahman—in the sense of Hiranyagarbha or the cosmic aspect of the vital force (Br. Ar. 3-9-9).

(h) The term *deva* according to Sankara indicates "effulgent Self" (*syamātmānaṁ devaṁ dyotanavantaṁ* (Br. Ar. 4-4-15).

(i) The Taittiriya and Prasna Upanisads have used *deva* in the sense of sense organ. Because Sankara says: "When *upāsaka* has attained his union with *Virāt-Brahman* (this attainment is implied in the phrase—(*svārājyaprāptau*) as a result of devout meditation, all the gods (*sarve devā asmai evaṁ viduṣe aṅgabhūtāḥ*) (Tait. 1-5-3 San. Com.) belonging to the body of the Upasaka (aspirant) pay him homage in that capacity. Instead of becoming detrimental to the achievement of the Final Reality they help the aspirant in realising it" (Tait. 1-4-1, 1-5-3, Prasna. 2-1-8, 4-1).

At another place in the same Upanisad it has been said: "*prāṇaṁ deva anuprāṇanti*" (whatever gods exist all of them depend on *prāṇaḥ*). Personification of Cosmic forces and Indriyas or sense-powers are called gods. Whereas the Brhadaranyaka Upanisad called *prāṇaḥ* (vital energy) in the sense of Hiranyagarbha as Brahman (Br. Ar. 3-9-9. Tait. 2-3-1).

(j) The Kathopanisad has used the term *deva* in the sense of *ātman* (self). Sankara says: "*tena matvā devamātmānam harṣa-sokau..jahāti*" (the wise man relinquishes both joy and sorrow—Katha 1-2-12). The Svetasvatara says: *jñātvā devaṁ sarvapāśāpahāniḥ..āptakāmaḥ*. Sankara commenting on the Sruti says: *deva ekaścitsadānandādvitīyaḥ* i.e. *deva* is one who is matchless, conscious and always merged into eternal joy (Svet. 1-11). The Sruti further states: "Though sitting still, He travels far, though lying down, He goes everywhere, who can know besides me, that effulgent being (*devaḥ*) who rejoices and rejoices not?" (Katha 1-2-21). The Svetasvatara also used the term *deva* in the sense of Supreme Self (*paramātmā* (Svet. 2-16). At another place in the same Upanisad it has been said: *janayan deva ekaḥ* (one supreme effulgent being, produced the earth, heaven etc.) (Svet. 3-3-3). The same Sruti also says; "*ekaḥ avarṇo bahudhā ..sa devaḥ*" (the same one, undifferentiated in castes, manifested as many etc.) (Svet. 4-1). It further says: "*Eko devaḥ sarvabhūteṣu guḍhaḥ*" (That one god is pervaded in all beings latently) (Svet. 6-11).

ITS ALL-COMPREHENSIVE SIGNIFICANCE.

From all these references it is evident that the term *deva* has been used in the Upanisads with extensive significance indicating the Supreme Effulgent Being on the one hand and ordinary sense-organs of living beings on the other. It has indicated an "aspirant" qualified as well-versed in scriptural knowledge, performer of sacrifices prescribed in the three Vedas and one who has restrained his senses, on the one hand, on the other it signified "the aspired" also qualified as *Brahman*, *Ātman*, *Prāṇaḥ* etc. The fact is, in the art of becoming god himself when the aspirant advances in his way, acquiring varied types of mystical experiences which transforms the whole psychic life, different names indicating different stages of spiritual life are attributed to him. Hence the Brhadaranyaka Upanisad has stated : "*devo bhūtvā devānapyeti*" (being a god he attains the god) indicating the aspirant and the aspired by the same term (Vide Br. Ar. 4-1-2). One has to become god to realise God. Sankara also states: "*devo bhūtvā punaḥ śarīrapātottarakālaṁ devānapyeti—apigacchati*" (Being a god in this very life, he attains the gods, is merged in them after death.

The Sruti further advances with the analogy saying *tasya dyaureva tiraścīna vaṁśo antarikṣamapūpo*" etc. (The heaven is the cross-beam from which the sky hangs as a hive etc.) (Ch. 3-1-1).

DYAUH.

The term '*dyauḥ*' (heaven) finds mention at several places in the Upanisads.

Dyaurevod—[The heaven is *Ut*. Sankara says : The heaven is *Ut* because of its highest position in the conception of space" (*dyaureva ut uccaiḥsthānāt*) (Ch. 1-3-7)].

Dyaurevargādityaḥ—[The heaven is *Rg* etc. The *Rg mantras* are to be seen from the angle of *dyauḥ* (heaven) indicating "supreme angle of vision" (Ch. 1-6-3)].

Dyaurnidhonam—[Heaven is the final resting place in the ascending order or merit but in the descending order of the earth is *nidhana*—i.e. the final stage where one meets his end (*tata āgatānāmiha nidhanāt*) (Ch. 2-2-1, 2-2-2)].

That *dyu*, *div* indicating heaven, is the highest in relation to the conception of space, has been further explained by the Sruti thus: "The Self within the heart is greater than earth, greater than sky. greater than heaven" (*jyāyān*) (3-14-3).

Dyauḥ kalā—[The heaven is one quarter of the Supreme Brahman, who is endless (*anantavān*). The term '*dyauḥ*' has been used in present context to indicate the sense of endlessness of the Supreme Brahman. (Ch. 4-6-3).

Dyaurdhyāyantīva—(The heaven, as it were, meditates i.e. seems to have the stillness of a *yogi* absorbed in deep meditation) (Ch. 7-6-1).

Balena dyaur—[The Sruti further states that the heaven is resting on strength (*bala*)].

Dyauḥ pṛṣṭham—[The back of the horse in Horse sacrifice has been compared to the heaven because according to Sankara both are high (Br. Ar. 1-1-1)].

Dyauśca—[The heaven has been conceived as one of the Vasus who transforming themselves into the bodies and organs of all beings who serve as the support of their work and its fruition (*prāṇināṁ karmmaphalāśrayatvena kāryakāraṇa saṅghātarūpeṇa tannivāsatvena* San. Com. Br. Ar. 3-9-3) as also into their dwelling places these gods help every being to live and they themselves live too (Br. Ar. 3-9-3)].

Dyulokaṁ śasyayā—[Through the eulogistic hymns he wins heaven—because both occupy the highest position (Br. Ar. 3-1-10)].

DYAUH AND MANAS IDENTIFIED.

Yasmin dyauḥ—[He in whom the heaven (*dyauh*) the earth (*pṛthivī*) and the interspace (*antarikṣaṁ*) are centered, together with the mind and all life breaths (*prāṇaḥ*)—know Him alone as the Self of all (Mund. 2-2-5). The Sruti here uses *manaḥ* (mind) in relation to *dyauḥ* (heaven) indicating height. Though the term *prāṇaḥ* has been used in the Upanisads to indicate the Supreme Brahman yet the supremacy of *manaḥ* has been with-held in the present context. The fact is, the term *prāṇaḥ* has no fixed meaning commencing with ordinary meaning of sense organs right upto the Supreme Brahman, everything has been explained by the term *prāṇaḥ*. But when the Upanisad says : "*mano vāva vāco bhūyo*" (Ch. 7-3-1)—*manas* (mind) is superior to *vāc*, which has been elsewere called *prāṇaḥ*, it means the sense organs. *Manas* is the internal organ of perception and cogitation. Here the term is employed to denote all its powers also—internal and external senses.

The Manomaya Self is subtle and higher than the *prāṇamaya* Self according to the Taittiriya Upanisad and is the basis of functioning of the latter either through conscious impulses or through subconscious modifications. Just as the life force is functioning in every cell of the body the principle of *manas* also is pervading throughout the body. That is why the Sruti says : "*tasmād vā etasmātprāṇamayāt anyaḥ antara ātmā manomayaḥ*—other than that Self consisting of *prāṇaḥ* there is within it another Self consisting of *manas* by which the *prāṇamaya* self is filled, (Tait. 2-3).

The Sruti has used the term *manas* in relation to the word *dyuḥ* because as the principle of *manas* pervades throughout the body, *dyuḥ* pervades the inter-space (*antarikṣa*) between *dyuḥ* and *prthivī* (universe). "*sa imāllokānasṛjata ambho marīcīrmaramāpo do ambhaḥ pareṇa divaṁ dyauḥ*—He (the Self created '*ambhaḥ*'—the zone in the sky holding clouds) *marīci* (*antarikṣa* or the inter-space between dyuloka (heaven) and the earth *pṛthivī* —) *mara* (mortal world) and *ap* (world in the lower order of merit, which is lived by beings inferior to the beings of *mara*). Another interpretation of *ap* has been given by Sankara which though all the worlds are consisted of five elements (*pañcabhūtātmakatvaṁ lokānāṁ*) yet *ambhaḥ*, *marīciḥ*, *mara* and *ap*—worlds are called *ap* because of *ap* (water which is present in all in greater proportion (Ait. 1-1-2 San. Com.).

DEFINITION.

The *dyuloka* has been called the resting place (*pratiṣṭhāśrayaḥ*) of the *ambhaloka*. The *antarikṣaḥ* (the inter-space) is just below the region called *dyulokaḥ* and is called *marīci* because this region has close relation with the rays of the Sun. The common rendering of *dyuḥ* is heaven (indicating the region above the sky — *antarikṣaḥ*) or the inter-space between heaven (*dyuḥ*) and the earth. It is considered as the highest region in comparison to sky and at various places the term has been used to indicate *height paramountcy*, *supremacy*, *stillness*, *all-pervasiveness* and so much so that at one place it has been called *one quarter of the Supreme Brahman*, who is endless (Ch. 4-6-3). The Mundaka Upanisad uses the term *manas* in relation to *dyuḥ* and thereby suggests that the word *dyuḥ* dose not merely signify the heaven alone. The authors of Upanisads, as it has been observed on several occasions, considered this universe as the manifestation of the Supreme Self (*paramātmā*). Consequently a close identity of various phenomena of this manifested universe can be established with the Supreme Self. Hence whenever any process of meditation has been suggested to the aspirant, he has been asked to take the aid of manifold natural objects as manifested and identify each one of them with various factors of psychic life. The process of meditation on the nameless, formless Absolute has been thus simplified.

It is not possible for an aspirant to comprehend all on a sudden the Supreme Reality. So gradual unfolding and graded expansion of mind were considered to be prerequisites to become submerged into Infinity. For these reasons an effort has been made in the Vedantic system of education to broaden the outlook of the aspirant by interpreting his surroundings—natural or earthly in the light of Supreme Brahman. That is one of the reasons for so many meanings and connotations of a simple word. It is not a fact that the authors of Upanisads did not call a spade—spade. They accepted the original significance of a particular term, at the same time they attached further importance to it when they used the word in a bigger context. That is why, we find manifold interpretations of *prāṇaḥ*, *ādityaḥ*, *madhu*, *dyuh* and so on and so forth, at various places in the Upanisads.

DISCIPLINE OF SENSORY ORGANS THROUGH COGITATION.

The Sruti further says : *dyuh* (heaven) is the arched beam (*tiraścīnavaṁśaḥ*) indicating 'resting place' of the Sun (*ādityaḥ*). It further means *dyuḥ* as identified with *manas* is the resting place of *prāṇaḥ* identified with the Sun. The motor and sensory organs of the aspirant, which constantly distract him from the Final Reality by creating attachments to the mundane objects, are to be disciplined by cogitation (*matirmananaṁ tarkaḥ*) (Ch. 7-18-1 San. Com.). But the whole process has been conceived here as a 'bee-hive', bees and honey.

The Sruti states : *antarikṣaḥ* (inter-space—common rendering *sky*) is the bee-hive hanging on the heaven (*dyuḥ*). The term *antarikṣaḥ* finds mention at various places in the Upanisads.

Antarikṣaṁ gīḥ—(Ch. 1-3-7) [The *antarikṣaḥ* (inter-space) is the *gīḥ* which according to Sankara indicates 'swallowing up' (*gīraṇāt*)].

Antarikṣe anāraṁbaṇān—(Ch. 2-9-4) [On it birds are dependent. Therefore the birds fly about in the sky without support (*anārambaṇām*)].

Antarikṣājjyāyāndivo—(Ch. 3-14-3). (The Self is greater than the inter-space).

Antarikṣaṁ kalā—[The inter-space is the second quarter of Brahman (Ch. 4-6-3). The Chandogya Sruti further states that Prajapati brooded over the worlds and from them thus brooded on, he squeezed out the essences, *agniḥ* (fire) from the earth, *vāyuḥ* (air) from the inter-space *ādityaḥ* (The Sun) from heaven (*dyauḥ*) (Ch. 4-17-1—*tapyamānānāṁ rasān pravṛhad..*). *Vāyuḥ* is the essence (*sārarūpaḥ* of *antarikṣah*) according to Śankara. *Vāyuḥ* according to Prasna Upanisad is one of the gods (indicating senses) which supports the body (*avaṣṭabhya*) (Prasna 2-2). Again this *vāyuḥ* is divided into five parts namely—*prāṇaḥ, apānaḥ, samānaḥ, udānaḥ* and *vyānaḥ* which are supposed to function in maintaining the body (Prasna 2-3). *Antarikṣaḥ* in the mental sphere indicates the plane of senses where they interplay. The Sruti further clarifies the point thus :

Dhyāyatīvāntarikṣam–(Ch. 7-6-1). The inter-space is, as it were, meditating. Stillness of the '*antarikṣaḥ*' has been indicated here].

Vāyoścāntarikṣācca—[(Br. Ar. 2-3-2). The Brhadaranyaka Sruti explaining that Brahman has but two forms—gross (*mūrtam*) and subtle (*amūrtam*) mortal (*martyam*) and immortal (*amṛtam*) limited (*sthitam*) and unlimited (*yat*) defined (*sat*) and undefined (*tvat*) (Br. Ar. 2-3-1), has said that the gross form is what is other than air (*vāyuḥ*) and the inter-space (*antarikśaḥ*) (Br. Ar. 2-3-2). In the subsequent Sruti it has been said : "Now the subtle—it is the air and the inter-space. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is, in the Sun indicating according to Sankara Hiranyagarbha or the Cosmic organ which is called the vital force. Corresponding organs in the human body is also indicated by it. Air and inter-space are the principal, not only the ingredients of the Cosmic subtle body but also of the individual" (Vide San. Com. on Br. Ar. 2-3-3)].

Antarikṣādantaraḥ—[(Br. Ar. 3-7-6). The Sruti says : "He who inhabits the sky, but is within it, is the Internal Ruler, one's own immortal Self", *Antarikṣaḥ* is one of the Vasus according to Brhadaranyaka Sruti who "transforming themselves into the bodies and organs of all beings serve and support". (San. Com. 3-9-3)].

Antarikṣamotam—[(Mund. 2-2-5). The Sruti states : "He in whom the heaven, the earth, and inter-space are centered with the mind and all life breaths (*prāṇaiḥ sarvaiḥ*) representing corresponding faculties of man like vital, mental, intellectual and spiritual"].

Prāṇa—tvamantarikṣecarasi—(Prasna 2-9). (By the term *antarikṣa* that plane in the internal world of human being is indicated where the *Prāṇaḥ* (vital energy) moves about like the Sun in the sky. The Aitareya Upanisad indicates by this term a region where the rays of the Sun manifest.

DEFINITION OF ANTARIKSA.

From the above references it is evident that the term *antarikṣaḥ* did not merely indicate the 'sky'. In the Upanisadic literature the word was used with particular significance and it had close connection with the mental life of the aspirant. When the Sruti addresses *prāṇaḥ* (indicating vital energy) and says : "Thou movest in the sky as the Sun" (*antarikṣa carasi sūryastvam*) the word *antarikṣaḥ* does not mean the 'sky' alone. The Mundaka Sruti identifies heaven (*dyauḥ*), the earth and the inter-space (*antarikṣaḥ*) with the mind and all life breaths (*prāṇaiḥ sarvaiḥ*) representing mental and intellectual faculties. The Chandogya Upanisad calls *antarikṣaḥ* a bee-hive (*apūpaḥ*)—a functional plane full of activities.

THE UNDERLYING IDEA.

The underlying idea is that, along with the practice of internal discipline by controlling sensory organs, (*prāṇaḥ*) by cogitation (*manana*), meditation (*dhyāna*) etc., the duties and sacrificial rites as prescribed in the sacred scriptures—*Rg Veda*, *Yajur Veda* and *Sāma Veda*—are to be performed for the purification of the Soul that will be congenial to spiritual advancement. Hence in subsequent verses the Sruti classifies the achievements and spiritual experience of the aspirant by colour principle and by calculating each stage of spiritual life with the duration and movement of the Sun in various directions. In the end the Sruti clearly indicates the final stage which should be the goal of the aspirant. That stage has been described by Sruti as "The Sun does not rise and does not set" (*na udeti na nimlocati*). For him there is day once for all (*sakṛddivā*) (Ch. 3-11-3). In the whole set-up, performance of sacrificial rites in initial stages, occupied an important place, as they were considered to be helpful to spiritual progress. Meditation on *āditya* (the Sun) is a post-sacrificial prescription which definitely proves that Vedic sacrificial rites should not be taken as an end in itself. They were means for the attainment of the Highest Goal.

MARICI AND RASMI.

The next two terms in the Sruti *marīcayaḥ* and *putrāḥ* have been thus explained by Sankara : *Marīci* means the rays of the Sun (*raśmayaḥ*) that is the earthly water (*āpo bhaumāḥ*) attracted by the Sun (*savitrākṛṣṭaḥ*) and kept stored up in the rays (*raśmisthā*). Because, it is known from the Sruti that the Self-manifested rays of the Sun are like water (*etā vā āpaḥ svarājo yanmarīcayaḥ*). That water particles within the rays existing in the *antarikṣaḥ* (inter-space) resembling a bee-hive, are like the eggs of bees or, are the cause of the multiplication of bees, therefore they are called *puttrāḥ*. The idea has been further amplified by Sankara in the Brhadaranyaka Upanisad where he says : "Just as a bee-hive is made by a great many bees (*yathā eko madhvapūpaḥ anekairmadhnkarairnirvvarttitaḥ*) so is the earth made by all beings" (*evamiyaṁ prithvī sarvabhūtānirvvarttitā*) (Br. Ar. 2-5-1).

The Prasna Upanisad compares the rays of the Sun (*marīcayaḥ*) with all the senses and organs when it says: "As the rays of the setting Sun, O, Gargya, become united in the orb of light the Sun (*etasminstejomaṇḍale ekībhavanti*) hence the man hears not, sees not etc" (Prasna 4-2).

Sankara has interpreted the term *sarvam* used in the Sruti as *viṣayendriya*. The rays of the Sun function as organs and help in attracting water from the earth, the sense and motor organs in living being help in daily functioning of limbs and in feeling and observing things through varied perceptions, existing beyond the senses.

Another term *raśmiḥ* occurs at several places in the Upanisads and it carries the sense of intelligence (*buddhiḥ*) and manifold senses (*indriyāṇi*). *Raśmiḥ* has been called the rays of the Supreme Super-conscious Intelligent Self (*ātmā*) (Mait. 2-9). In the Prasnopanisad it is stated when the Sun *ādityaḥ*) illumines the South, the West, the North, the zenith and the nadir, the intermediate quarters and all by his rays (*sarvān prāṇān raśmiṣu saṇnidhatte*) he holds all the *prāṇas*. *Ādityaḥ* identified with *prāṇaḥ* (the vital energy) manifests life and energy through sensory and motor organs (1-6).

THE INITIAL STAGE.

Next the Sruti describes the significance of performing sacrificial rites prescribed in the four Vedas and eulogises the importance of each of them in the initial stage of spiritual life. The methods of describing the whole process has been through the analogy of the bee-hive, bees, the honey and flowers. For instance the Sruti says: "The eastern rays of the Sun (*prāñco raśmayaḥ*) are the honey cells (*madhunāḍ yaḥ*) in front. The *Ṛg* verses are the bees (*ṛca eva madhukṛta*), the Rgveda is the flowers (*puṣpa*), the water, (of the sacrificial libation) is the nectar" (*amṛtaḥ*) (Ch. 3-1-2). Sankara commenting on the Sruti says: "The eastern rays of the Sun are the honey cells (*madhvādhāracchidrāṇi*). The *ṛca* are the bees the red rays of the Sun produce honey (*madhu kurvanti*). The Rgveda is the flower because honey is gathered from it (*puṣpaṁ ṛgveda eva*) and so on". Explaining these allegorical expressions Sankara has clearly stated that it was not possible to extract from the wordy compositions of Rgvedic verses (implied in the phrase *śabdamātrācca*), the juice,—*rasa* (indicating results of actions) for enjoyment (*bhogyarūparasa nisrāvāsaṁbhavāt*). So by the phrase *Ṛgveda eva puṣpaṁ* the duties prescribed in the Rgveda are indicated (*ṛgvedavihitaṁ karma*) and sweet effect resulting from those actions is like honey (*tato hi karmaphalabhūtamadhurasa*). From these interpretations of Sankara it is evident that at the initial stage the aspirant had to perform sacrificial rites prescribed in the four Vedas which are like flowers and the result of those actions was like honey because it led the aspirant towards the

Final Reality implied in the term *Amṛtam* in the Sruti. To explain the point further the Sruti says : "Those very *Ṛg* verses meditated over the Rgvedic sacrifices (*etamṛgvedamabhyatapaṁ stasyābhitaptasya*) and from it sprang as its essence fame, glory of countenance, vigour, strength and health" (*yaśasteja indriyaṁ vīryamannādyaṁ rasaḥ ajāyata*) (Ch. 3-1-3). Time out of number the authors of the Upanisads have emphasised that *Ātman* (Supreme Self) cannot be achieved by one who is weak (*nāyamātmā balahīnena labhyaḥ*) (Mund. 3-2-4). The original word *balahīna* indicates a physically and mentally weak man. Sankara interprets the term as *ātmaniṣṭhājanita vīryahīna* (one destitute of his own strength). A fair degree of physical strength is essential for the success in spiritual life as it helps in regulating senses what is still more needed is an abundance of faith (*śraddhāḥ*). Self-confidence and inner toughness that keeps one uncowed in the midst of obstacles. Hence at the very outset the Sruti speaks of *yaśaḥ* (fame--one who is known to everybody—*lokaviśrutatva*) *tejaḥ* (brightness of the countenance—*dehagata dīptiḥ*), *indriya*—senses—(not to be devoid of all strength of senses-*indriairvaikalya*), and *vīryaḥ*—strength (*bala*). These were considered to be vital factors in the initial stage, because even a simple factor like recitation of Rgvedic verses was not possible without *bala* (strength) the Sruti definitely says that *mantras* are to be chanted aloud (*ghoṣavantaḥ*) and with strength (*balavantaḥ*) (Ch. 2-22-5). *Tejaḥ* has been identified in the Upanisads with crimson colour (*rohitaṁ rūpam tejasastadrūpaṁ*). It indicates brightness of intellect, because *tejaḥ* means brightness on account of *tapas* (austerity), *adhyayana* (study of the Vedas) etc. (*tapasyādhyayanādijanita tejaḥ*—). Sankara says: *yaśasā brahmavarccasena* (Ch. 3-18-3). *Yaśaḥ* is an equally important factor for the development of the inner self.

The Brhadaranyaka Upanisad explaining the term says : "Various sense organs (*prāṇāḥ*) are the *yaśaḥ*." The organs such as the ear (*śrotrādayaḥ*) and the vital force which is distributed among them in seven forms represent various kinds of knowledge, because they are the causes of perception. This portion of the *mantra* refers to the organs which are of vibratory nature (*prāṇāḥ*) (Vide San. Com. Br. Ar. 2-2-3). *Prāṇaḥ* (sense organs) is the cause of *yaśaḥ*. At another place in the Brhadaranyaka Upanisad it has been said : "The organs (*prāṇāḥ*) are (reputation) *yaśaḥ* being the cause of it for one is held in repute as long as the organs are in the body" (*teṣu hi satsu khyātirbhavati tathā vīryam balamasmin śarīre*) (Br. Ar. 1-2-6). Hence these are the reputation and strength in the body. The *prāṇas* originate from water (*āpa*) which has been identifid with white colour (*śuklarūpaḥ, -yacchuklaṁ tadapām*) (Ch. 6-4-1). And lastly the Sruti mentions the term *annādya* meaning "eatable food" (*annañca tadādyañca*) which grows in this earth (*pṛthivī*) has been identified with black colour *kṛṣṇarūpaḥ,—kṛṣṇaṁ tadannasya*) (Ch. 6-4-1,2).

In the preparatory stage of spiritual life (to be developed according to the technique of Madhu Vidya) the aspirant had to perform the sacrificial rites prescribed in the *Rg*, *Yajur*, *Sāma* and hymns of *Atharvāṅgirasa* for the achievement of *bala, vīrya, yaśaḥ* etc., so that they might be helpful to the spiritual progress.

Association of Colours.

The Sruti mentions four colours namely (*lohita*) red, (*śukla*) white, (*kṛṣṇa*) dark, (*paramaṁ kṛṣṇam*) deep dark (vide Ch. 3-1-4; 3-2-3; 3-3-3 3-4-3) associating them with three Vedas—*Rg*, *Yajur*, *Sāma* and the hymns of the *Atharvāṅgirasa*, with four directions (*prāñcaḥ*) east, (*dakṣiṇa*) south, (*pratyañcaḥ*) West, (*udancaḥ*) north, with four kinds of nectar (*amṛtaḥ*) and with four gods—Vasus (*agnih*), Rudra, Varuna and Marut (vide Ch.3-6-1, 3-7-1, 3-8-1, 3-9-1).

About the colours it has been stated in the Sruti that "they are the essence of the essences" (*te vā ete rasānām rasā*) (Ch. 3-5-4). For the Vedas are the essences (of the best thing in the world) and of them (after they have assumed the form of sacrifice) the colours (rising to the Sun) are again the essences. They are the nectar of the nectars (*etānyamṛtānām-ṛtāni*). Sankara commenting on the phrase—*ete rasānāṁ* says : *karmabhāvamāpannānām* etc., i. e. essences of the Vedas directing one to do the sacrificial rites. Red colours etc., are the extracts (*atyanta sārabhūta*) of the sacrificial rites, or in other words they indicate the results of the duties prescribed in these Vedas. The Sruti says : "The Vedas are nectar (immortal—*amṛtaḥ*) of them—these are the nectar." Mahamahopadhyaya Durga Charan Sankhya-Vedanta-Tirtha explaining the inner significance of colours and the Vedas says : "Here, by the term Veda, actions prescribed in the Vedas are indicated. Actions are transitory (*anityaḥ*) so they do not exist for long, but their results become more lasting. Hence the results of action in the shape of red and white colours have been called (*amṛta*) immortal for their lasting nature".

That colours indicate graduated results of actions, is further supported by the Sruti itself, when it says *Sā* is the white ray of the Sun and *Sāman* the blue exceeding darkness (in the Sun). The *Sāman* rests on that *Rg*. (Ch. 1-6-5). Sankara commenting on the phrase—"*yannīlaṁ paraḥ kṛṣṇaṁ tat sāma*" (Saman is the blue exceeding darkness) says : "Those whose senses are quite at rest (*ekāntasamāhita dṛṣṭeh*) and intelligence sharpened with the knowledge of the *Śāstras* can see the blue colour exceeding darkness (in the Sun). These colours, it has been stated in the

Sruti, flowed forth, and went towards the Sun (*tadvyakṣarattadādityamabhito āśrayat*") (Ch. 3-1-4). The term *ādityaḥ* has already been identified with *prāṇaḥ* (vital energy comprising the organs of its expression). Therefore the results of the performance of duties mentioned in the Vedas influenced and were influenced by the *prāṇas* (sense organs) and produced a consequent effect on *manas*. The difference of colours indicated varied results of one's actions and intensity of those results.

It will not be out of place to mention a fact proved by the physicist regarding the colour principle of the Sun. The Sruti says : "*tadvyakṣarattadādityamabhitoāśrayat*..(Ch. 3-1-4), that is, these colours flowed forth and went back towards the Sun. This fact was strangely anticipatory of the present-day science. When the Sun light is passed through a prism, it is broken up into a rainbow-like 'spectrum' of colours—red, orange, yellow, green, blue, indigo and violet. The number of colours mentioned in the Sruti here, are not varied indeed. But the fact that the Sun disseminates colours remains unchallenged. The physical science also claims an absorbing process of the Sun in respect of colours. That is why we find diversity in the natural phenomena. A particular colour which is not absorbed by an element—say a flower—is sent back to the Sun. The colour which is returned becomes the colour of the flower which beautifies it. In other words, it is by the process of renunciation a flower becomes beautiful and glorified.

The Sruti attempts to explain gradations of spiritual achievements through colours applying the principle of disseminating and absorbing power of the Sun. *Ādityaḥ* at several places in the Upanisads has been identified with *prāṇaḥ*. An aspirant draws energy from *Ādityaḥ* and perform duties codified in the Vedas and renunciates the results of his action as the advances in the spiritual path. It is the renunciation or sending back of the results of his action to their sponsor indicated by the term like *Mukhya prāṇaḥ*, *Ādityaḥ*, (conceived as Supreme Brahman), *Brahman*, and *Atman* an aspirant becomes elevated in the spiritual sphere. It is that graded elevation which has been explained by the colour principle.

THE SIGNIFICANCE OF THE DIRECTIONS.

The directions of East, South, West, and North are different grades of spiritual advancement which has been well explained by Sankara in Brhadaranyaka Upanisad when he says : "This *taijasaḥ* which is identified with the heart (*hṛdaya bhūtastaijasaḥ*) is supported by the subtle vital force (*sūkṣmabhūtena prāṇena*) and becomes the vital force" (here *prajñā*). To a sage who has in the first step, attained the knowledge of *Vaiśvānaraḥ* and then the *Taijasaḥ* in other words—the self, identified with the mind and the same identified with the vital force (*prajñā*) the East is the Eastern vital force, the South is similarly Southern vital force and so on.

Thus the sage identifies himself by stages with the vital force that comprises everything (*vidvān krameṇa sarvātmakam*). The word *krameṇa* in the Sankara's commentary is very significant and explains the underlying idea of the Sruti in mentioning various directions and associating them with mystic experiences of the aspirant (Vide in this connection Br. Ar. 4-2-4).

The Sruti further explaining the significance of directions in more concrete form associates each direction with each of the faculties of sensory organs and finally aims at a stage where it is said : "The light which shines above the heaven (*divaḥ*) is higher than all, higher than everything in the highest world, beyond which there are no other worlds, and that is the same light which is within man" (*atha yadataḥ paro divo jyotirdīpyate viśvataḥ pṛṣṭheṣu sarvataḥ* etc.— Ch. 3-13-7).

It is said, for that heart there are five gates (*pañca devasuṣayaḥ*) belonging to the Devaṣ (senses). The eastern gate is the *pṛāṇaḥ* that is the eye, that is *ādityaḥ* (Ch. 3-13-1), and the southern gate is the *vyānaḥ* (back breathing) that is the air that is the moon (Ch. 3-13-2). The Western gate is *apānaḥ* (down breathing) that is speech that is *agniḥ* (Ch. 3-13-3). The Northern gate is the *samānaḥ* (on-breathing) that is mind that is *parjanyaḥ* (rain) (Ch. 3-13-4). The upper gate is *udānaḥ* (out-breathing) that is air, (*vāyuḥ*) that is ether (*ākāśaḥ*) (Ch. 3-13-5).

That, various directions indicate gradual and graded identification of one's own self with the cosmic self and each stage as explained in terms of East, and West etc., has been further clarified when we read the Brhadaranyaka Sruti—*kiṁ devato asyāṁ dhruvāyām* etc., (Br. Ar. 3-9-24) along with the Sankara's commentary.

Sakalya asks Yajnavalkya : "What deity are you identified with in the fixed direction (above) ?" The latter replies : "With the deity, Fire". "On what does fire rest ?" "On speech". "On what does the speech rest ?" "On the heart". "On what does the heart rest?" (Br. Ar. 3-9-24). Sankara commenting on it says : "What deity are you identified with in the fixed direction ?" Being the same to all who dwell round Mount Meru (a mountain round which the Sun and planets are said to revolve). The directions of East, West etc., varying according to the relative position of the dwellers around this mountain the rest being that in which they see the Sun rise. But the direction over-head is obviously constant to all of them, the direction over-head is called the fixed direction and is identified "with the deity fire," for over-head there is more light and fire is luminous. "On what does fire rest?" "On speech" "On what does speech rest ?" "On the heart" (*hṛdayaṁ pratiṣṭhitamiti*). Sankara Says : "Yajnavalkya, through his heart extending in all directions has realised all the quarters as his own self, the quarters with their duties and supports, are a part and parcel of him and he is identified with name, colour and action" (*tatra yājñavalkyaḥ sarvāsu dikṣu viprasṛtena hṛdayena sarvā diśa ātmatvenābhisampannaḥ sadevāḥ sapratiṣṭhā diśaścātmabhūtāstasya nāmarūpakarmātmabhutāsya yājñāvalkyasya*). This is significant and explains the underlying idea of the analogy of directions to a considerable extent. Sankara further states : "Mechanical rites, (*yat kevalaṁ karma putrotpādanalakṣaṇaṁ jñānasahitaṁ ca saha phalenādhiṣṭhātrībhiśca devatābhiḥ dakṣiṇa pratīcyudīcyaḥ karmaphalātmikā hṛdayamevāpannāstasya*) the act of procreation and rites combined with meditation (*jñānasahitam*) representing the South, West and North respectively, together with their results and presiding deities are likewise unified in his heart. And all names together with the over-head direction also reach his heart through speech. The whole universe is comprised of these: colour (*yat rūpam*) action (*karma*) and name (*nāma*). And all these are but (modifications of) the heart (*tat sarvaṁ hṛdayameva*).

Migration of the Sun.

On being further asked "On what do the body and the heart rest ?" Yajnavalkya said : "*Prāṇaḥ*". On what does *prāṇaḥ* rest ?" On the *apānaḥ*". "On what does the *apānaḥ* rest ?" "On the "*vyānaḥ*". "On what does '*vyāṇaḥ*' rest ?" On the '*udānaḥ*'. "On what does *udānaḥ* rest ?" "On the *samāṇaḥ*". And at last the Sruti describes the Final Reality as : "This Self is that which has been called 'Not this, not this, (*eṣa neti netyātmā*). It is imperceptible (*agṛhyaḥ*) for It is never perceived (*nahi gṛhyate*), undecaying (*aśīryaḥ*), for it never decays (*na hi śīryate*), unattached (*asaṅgaḥ*) for It is never attached (*nahi sajjyate*), unfettered (*asitaḥ*),—It never feels pain (*na vyathate*) and never suffers injury" (*na rīṣyati*) (Br. Ar. 3-9-26). The Chandogya also depicting the undepictable Final Reality has used one phrase : *Sakṛddivā* or 'day once for all'. There the Sun does not rise and does not set (Ch. 3-11-3). To reach this goal the aspirant has to pass through various psychological and spiritual phenomena which has been described by the analogy of rising and setting of the Sun. Duration of enjoying the result (reward) of one's actions of each stage has been explained through imaginary migration of the Sun from East to South, and the period of each succeeding the other is supposed to be double the length of the preceeding one. The analogy reminds us the conception of geocentric universe of pre-Copernican days when the earth to all appearances stood permanently at rest in the ether while the Sun and the whole creation circled around it. Sankara has made it very clear by saying that the rising of the Sun indicates visibility of the Sun to all beings (*udayaśca nāma savitustannivāsinām* *prāṇināṁ cakṣurgocara*) and the setting of the Sun means its absence from visibility (invisibility). In fact, the Sun neither rises nor sets, (*na paramārthata udayāstamanestaḥ*) (Vide San. Com. on Ch. 3-8-4). It is intended by this analogy to indicate that one who performs Vedic sacrifices and meditates on their inner significance, enjoys his reward in different worlds with Vasus, Rudra etc., meaning thereby different planes of the whole gamut of spiritual life, for certain periods of time till at last, he reaches the Final Reality which is described by the Sruti as "*sakṛddivā*" or day once for all (Ch. 3-11-3).

The detailed analysis of the analogy has been given in the following verses. At first the Sruti says : "On the first of these nectars *amṛtaḥ* indicating the result of one's actions—allegorically—the red colour representing fame, glory of countenance, vigour, strength, health, the Vasus live with its chief *Agniḥ* (fire principle). In fact, the Devas do not eat or drink but they enjoy by seeing the nectar (Ch. 3-6-1).

The Sruti has already spoken of five types of *amṛtaḥ* (nectar) in the preceding chapter and for the purpose of differentiation five kinds of rays of the Sun (*ādityaḥ*) have been mentioned. On the first of these nectars the Vasus live. The term Vasu occurs at various places in the Upanisads

Who are the Vasus ?

Prāṇa vāva vasava—(Ch. 3-16-1) [The *prāṇas* indicating five senses are the Vasus for they make all these to live (*idam sarvaṁ vāsayanti*). Sankara commenting on it says : "*Vasanādvāsaṇācca vasavaḥ*". In the Brhadaranyaka Upanisad also, it has been stated by Sankara that "transforming themselves into bodies and organs of all beings which serve as the support for their work and its fruition, these gods—the Fire, the Earth, the Air, the Sky, the Sun etc., help everything to live and they themselves live too. Because they help others to live, therefore they are called Vasus" (Br. Ar. 3-9-4)].

Ātmā annādo vasudānaḥ—(Br.Ar.4-4-24) [At another place in the Brahadaranyaka it has been said : "That Great birthless Self is the eater of food and giver of wealth" (the fruits of one's work). Sankara commenting on the Sruti states : "That Great birthless Self is the eater of food living in all beings and the giver of wealth that is the fruits of the actions of all, in other words he connects all beings with the results of their respective actions" (*prāṇināṁ yathākarmaphalena yojayitetyarthaḥ. . . .sarvaṁ karmaphalajātaṁ labhate sarvātmatvādevā* etc.)].

The Vasus conceived as gods of Earth, Fire etc., also indicate *prāṇas* (senses) according to the Sruti quoted above. The point is, "confronted with a natural world which was to all appearances as capricious as him self a man's first impulse was to create Nature in his own image; he attributed the seemingly erratic and unordered course of the universe to whims and passions of gods, or of benevolent or malevolent lesser spirit"

It is only after much study of the natural phenomena the great principle of causation emerged. So the Vedic Gods on the one hand indicated different aspects of Natural phenomena, on the other the underlying significance closely relating to the internal life of living beings. The Chandogya Upanisad at one place has said : "*puruṣo vāva yajñaḥ*" (man is sacrifice) (Ch. 3-16-1). Here the Vasus are connected with the first part of the sacrifice that is the sacrificial rites as prescribed in the Rgveda, and they enjoy the results of those sacrifices. But how ? Because the Sruti says the *devas* indicating the *vasus* (*prāṇas*-senses) do not eat (*aśnanti*) or drink (*pibanti*) but they enjoy by seeing (*dṛṣṭvā tṛpyanti*). Sankara comments on the term *dṛṣṭvā* as "by perception" (through all the senses) (*etat sarvaṁ svakaranairanubhūya tṛpyantītyarthah*) (Ch. 3-6-1). The root '*dṛś*' of the word *dṛṣṭvā* means 'to see' but 'to see' means 'to realise' in the present context. The Sruti further states that the Vasus having gone to the Sun find that there is no opportunity for enjoying the result of their actions (implied in *evaṁ rūpam*) so they rest (*saṁviśanti*) but when they see that there is an opportunity of enjoying it they exert themselves (*udyanti*) (Ch. 3-6-2). This is, according to Sankara, just to emphasise that the idle and unexerting persons are never seen to be enjoying in this world. In the subsequent passage of the Sruti it has been said : "One who thus knows the '*amṛtaḥ*' (that which is immortal) enjoys *amṛtaḥ* (indicating results) being one of the Vasus by seeing. He rests and exerts aiming at this colour" (Ch.3-6-3). The Sruti next explains the duration of enjoying the *amṛtaḥ* and says : "So long the Sun rises in the East and sets in the West, so long he achieves the sovereign supremacy of the Vasus"(*svārājyaṁ paryetā*) (Ch. 3-6-4).

The fundamental idea is that one who only performs the sacrificial rites and does not meditate on the inner significance of these, cannot make any progress in the spiritual life and realise the results of their actions as *amṛtaḥ*. The point is, laws governing the lower strata of the mental plane have to be modified by meditation and spiritual practices (*tapas*) for the onward march towards Reality.

The term *amṛtaḥ* mentioned in the Sruti has wider significance. Some of the important references may be thus examined :

Amṛtamabhayametadbrahmeti—(Ch. 4-15-1). [It is immortal, fearless, Brahman. The term immortal has been used in the sense of "immortality". Sankara says : "One who is by nature deathless"–(*amaraṇadharma*)].

Yo vai bhūmā tadamṛtam—That which is *Bhūma* (infinite) is *amṛtaḥ* (immortal) (Ch. 7-24-1).

Yat sat tadamṛtam—That which is *sat* (existence) is *amṛtaḥ* (immortal) (Ch. 8-3-5).

Tadamṛtaṁ sa ātmā—That which is immortal is that Self (*ātmā*) (8-14-1).

Mṛtyormāmṛtaṁ gamayeti—Lead me from the negation of immortality (*mṛtyuḥ*) to immortality (*amṛtaḥ*) (Br. Ar, 1-3-28).

Idamamṛtam—[This is immortality—indicating thereby the Self-Knowledge as the means of Immortality. The latter is the result (Br. Ar.2-5-1)].

Ātmāntaryāmyamṛtaḥ — [Internal Ruler is your own immortal self. Sankara says : 'Your' implies 'others' as well. 'Immortal' (*amṛtaḥ*) means devoid of all relative attributes. (*sarva saṁsāradharma varjjita*) (Br. Ar. San. Com. 3-7-3).

AMRTA AS CAUSE.

Amṛtamiti hovāca—(Br. Ar- 3-9-10). That the term *amṛtaḥ* has been used to indicate 'cause' is evident from the Brhadaranyaka Sruti where it says: "He who knows that being whose abode is the earth, whose instrument of vision is Fire (*agnirlokaḥ*) whose light is the *manas* (*manojyotiḥ*) and who is the ultimate resort of the entire body and organs, knows truly O, Yajnavalkya". "I know that being of whom you speak—who is the ultimate resort (*parāyaṇaṁ*) of the entire body and organs. It is the being who is identified with the body. Go on Sakalya". Who is his deity (cause) ? "Nectar" (*amṛtah*) said he.

Commenting on the term *amṛtaḥ* Sankara says: 'Nectar' here means chyle, or the watery essence of the food that is eaten (*yo bhuktasyānnasya rasaḥ*) which produces the blood derived from the mother (*mātṛjasya lohitasya niṣpattihetuḥ*) for it generates the blood stored in a woman and this blood produces the skin, flesh and blood of the foetus which are the support of its bone, marrow etc. (*tasmāddhi annarasāllohitaṁ niṣpadyate striyāṁ śritaṁ tataśca lohitamayāṁ śarīraṁ vījvāśrayaṁ*).

ABSOLUTE IMMORTALITY.

Martyaḥ amṛtaḥ bhavati—(Br. Ar. 4-4-7). It has been enjoined in the Sruti that—"having been mortal, becomes immortal". The Sruti elucidating the point says: "When all the desires that dwell in his heart (*hṛdi*) indicating mind are gone then he having been mortal becomes immortal". Sankara commenting on the Sruti says : "It is virtually implied that desires concerning things other than Self fall under the category of ignorance (*sa martyaḥ maraṇadharmā san kāmaviyogāt samūlataḥ amṛto bhavati arthāt anātmaviṣayāḥ kāmā avidyā-lakṣaṇā . .*) and are but forms of death. Therefore the cessation of death (*mṛtyu viyoge*) the man of realisation (*vidvān*) becomes immortal".

Ātmājaro amaraḥ amṛtaḥ abhayaḥ brahma. (Br. Ar. 4-4-25). Explaining further the term *amṛtaḥ* in the Brhadaranyaka Upanisad Sankara says : "Immortal because it is undecaying (*avināsi*). That which is born, decays and also dies, (*jāyate, jīryyate ca sa vinaśyati*) but because It (*Brahman*) is indestructible on accounts of its being birthless and undecaying, therefore it is undying. That is to say, since it is free from the three changes of condition (*janimṛtiprabhṛtibhistribhiḥ*) birth and so on. It is also free from other three changes of condition (*bhāvavikāraiḥ*) and their effects—desire, work, delusion etc., which are but forms of death (*kāmakarmamohādibhirmṛtyurūpaiḥ*).

Relative Immortality.

Vidyayāmṛtamaśnute—(Isa—11). The Isavasyo—Upanisad throws further light on the term *amṛtaḥ* which means 'Immortality' in the relative sense of the word. It according to Sankara indicates '*devatātmabhāvam*' (the attainment of the immortal nature of god).

The term '*amṛtaḥ*' in the present context does not indicate absolute Immortality. The Sruti says : "He who understands *Vidyā* and *Avidyā*, attains to the nature of immortals through *vidyā* (knowledge of ritualistic philosophy) having conquered death by *avidyā*" (pure rituals). Sankara says : "One who knows that *vidyāṁ devatā jñānaṁ* (knowledge of ritualistic philosophy) and *avidyāṁ—karmānuṣṭhānam* (pure rituals) should be performed by the same man and at the same time *etadubhayaṁ saha ekena puruṣeṇānuṣṭheyaṁ veda*) attains the desired objects by performing both of them (*samuccayakāriṇa*). In the same Upanisad the word *amṛtaḥ* means absorption in *prakṛti* (*prakṛtilayalakṣaṇam*) (Isa 11-14 San Com.).

At another place in the Prasna Upanisad the term *amṛtaḥ* has been used in the sense of "this bright one is verily (earth) *pṛthivī*, (matter) *rayiḥ*, (what is existence) *sat*, and (what is non-existence) *asat* and also (what is immortal) *amṛtaḥ*" (Prasna 2-5).

To know *prāṇaḥ* (vital energy) as such never perishing, has been told as one of the means of becoming immortal and the Sruti states : "The wise attain immortality having known the origin of *prāṇaḥ*, (*utpattimāyatim*) its advent place (*sthānam*), all-pervasiveness, its fivefold distribution (*pañcadhā*) and its internal aspect—yea, he attains immortality" (Prasna 3-12).

Besides these references the word *amṛtaḥ* finds mention at several places (Svet. 1-10, 2-5, 3-7, 5-1;6; 6-6;17;19; — Mund. 1-1-8, 1-2-11 2-2-2,5,7, ; 2-2-11, 3-2-9; — Prasna 1-10, 2-5, 3-11, 5-7, 6-5,—Kath I-28, 5-8, 6-17) in the Upanisads indicating sometimes 'Absolute Immortality' and sometimes 'Relative Immortality' according to different contexts. The term used in the present context of Madhu Vidya (Ch. 3-6-1 to 3-10-1) indicates Relative Immortality. It means more concretely the results of one's action with durations of varied degree.

Speaking further on the first of these nectars (*amṛtaḥ*) the Sruti says: "He who knows this nectar, becomes one of the Vasus with Agnih as its chief, he sees the nectar and rejoices (*amṛtaṁ dṛṣṭvā tṛpyati*) and enjoying the result of his actions again makes effort to enjoy them" (implied in the phrase—*sa etadeva rūpamabhisaṁviśatyetasmādrūpādudeti*) (Ch. 3-7-3).

About the duration of enjoyment the Sruti says: "So long as the Sun rises in the east and sets in the west, (*sa yāvadādityaḥ purastādudeta* *paścādastametā*). so long does he follow the sovereign supremacy of the Vasus (Ch. 3-6-4). The duration is so short because the aspirant practises only the sacrificial rites prescribed in the Vedas and does not meditate on the inner significance of those sacrifices".

The Sruti next proceeds on with the second of these nectars and says : "On the second of these nectars the Rudras live with Indra as their chief" (Ch. 3-7-1).

The term Rudra occurs at various places in the Upanisads,—*prāṇā vāva rudra ete hīdaṁ sarvaṁ rodayanti*. The *prāṇas* are the *rudras* for they make all this to cry (Ch. 3-16-3). Sankara also commenting on it says : "*rudanti rodayantīti prāṇa rudraḥ*". *Rudanti* here means—one who makes other to cry, the *prāṇas* are the *rudras* and they become cruel in the middle age (*krurā hi te madhyame vayasyato*). The term *prāṇaḥ* used in plural indicate sense organs which according to Kausitaki Upanisad cannot exist without *prajñā* (self-consciousness) (Kaus. 3-7). But this *prāṇa* is not yet the highest point that has to be reached. *Prāṇa* (vital breath) even as united with *prajñā*, consciousness is much below the conception of Self (*ātman*).

The Brhadaranyaka Upanisad defining *rudras* says : "Ten organs of the human body (*daśeme prāṇa*) with the mind as the eleventh, (*ātmaikādaśaḥ*) are the *rudras*". Sankara commenting on it says : "The ten sensory and motor organs in the human body (*karmabuddhīndriyāṇi*) with mind as the eleventh (*ātmā mana ekādaśaḥ*) (Br. Ar. 3-9-4) are the *rudras*.

But the Svetasvatara Upanisad says : "*Eko hi rudro na dvitiyāya*"— There is only one Rudra and no second to him". The term *rudra* in the present context has been used to indicate 'Supreme Brahman'. Sankara commenting on it says : "Those who are knowers of Brahman (*brahmavidaḥ*) and have realised the Final Reality (*paramārthadarśinaḥ*) exist on account of the "Self-existent" (*vastu*) (Svet. 3-2).

INDRA DEFINED.

Proceeding further the Sruti says : "The *rudras* live with Indra as their chief (*indreṇa mukhena*) (Ch. 3-7-1). The word Indra symbolises strength". In the Brhadaranyaka Sruti it has been said : "The cloud is Indra. On being further asked it has been explained that cloud is thunder" (Br. Ar. 3-9-6). Sankara interpreting the Sruti says : "Thunder (*stanayitnuḥ*) is vigour or strength which kills others (*aśaniḥ vajraṁ vīryaṁ balaṁ yat prāṇinaḥ pramāpayanti, sa indraḥ*). It is clear from the evidence that the Rudras enjoy the result of their action by strength" (indicated by the word *indra*).

At another place Indra has been called the *pravartaka* i. e. one who creates impulses for action. Indra infuses strength for vigorous action to the *prāṇas*. It is the soul of the *Prāṇas* (*indrasyabalakarmaṇaḥ prāṇasyātmānaḥ* Ch. 2-22-3).

So long as the Sun rises in the east and sets in the west, twice as long does it rise in the south and set in the north, (*dakṣiṇata udetoitarataḥ astametā*) and so long does he (the *vidvān*)—the aspirant—follow the sovereign supremacy of the Rudras. The period indicated by the Sruti in the present context is double the length of the preceding one where it has been said : "So long as the Sun rises in the east and sets in the west, so long does he follow etc. (Ch. 3-8-4). Sacrificial rites attended by meditation produce more lasting results".

Speaking on the third of these nectars the Sruti says : "The *ādityas* live on it with *varuṇaḥ* as their chief" (Ch. 3-8-1). The word *ādityaḥ* has been explained elsewhere in this chapter in detail. These *ādityas* enjoy the results of their actions with *varuṇaḥ* as its chief. The word *varuṇaḥ* finds mention in the following Upanisads :

Devo varuṇaḥ prājāpatiḥ. . Varunah is the lord of creation (Ch. 1-12-5). The Sun is the creator of the whole universe. Sankara commenting on it says : The same *ādityaḥ* (the Sun) is *devaḥ* (shining being) because it shines (*dyotanāt*), *varuṇaḥ* for pouring out rains into this world (*varṣaṇāt jagataḥ*) *prajāpatiḥ* (protector of the creation) giving protection to the whole creation and *savitā* because it gives birth to everything (*prasavitṛtvāt*) (Ch. 1-12-5).

Defining *Varuṇaḥ* the Brhadaranyaka says : "He who knows that being whose abode is water, whose instrument of vision is the intellect whose light is the *manas*, and who is the ultimate resort of the entire body and organs, knows truly O, Yajnavalkya". "I know that being of whom you speak—who is the ultimate resort of the entire body and organs. It is the being who is in water". When Sakalya asked : "Who is his deity". "*Varuṇaḥ*" (rain) said he. Commenting on the Sruti Sankara says : "Whose abode is water in general. He especially lives in the water of reservoirs, wells, and tanks etc". "Who is his body ?" "*Varuṇaḥ*". Because the water (of reservoirs etc.) that is drunk and assimilated in the body comes from rain, which is the cause of the water of reservoirs etc., (*varuṇāt adhyātmamāpa eva vāpyādyapām niṣpattikāraṇam*) (Br. Ar. 3-9-16 San. Com.). In the subsequent Sruti *Varuṇaḥ* has been called as the presiding deity of the West (Br. Ar. 3-9-22).

The creator of this universe (implied in the term *savitā*) gets enjoyment through *varuṇaḥ* which sustains the universe by giving rains. The underlying idea is, when the aspirant identifies himself with *savitā* by means of meditation and restrains his senses, he enjoys the result, of his action for a longer duration. To clarify the point further it may be said that Savita is the term indicating functional aspect of *ādityaḥ* which has been identified by Sruti with *prāṇaḥ* (*āditya ha vai prāṇaḥ*) (Prasna 1-1-5). Without the existence of *prāṇaḥ* or *ādityaḥ* procreation (implied in the term *savitā*) is not possible. Now when an aspirant restrains his senses concentrates himself and meditates on the *ādityaḥ* as the father of all creations and sustainer of this universe his mental faculties become elevated from lower planes where they are only engaged in performing rituals for desired ends and reaches the plane of *prāṇaḥ* (*prāṇamayakoṣa*) where he enjoys the results of his action for a longer duration. The whole process is to draw inward all the senses of the aspirant engaged in running after multifarious desires and push them on towards the source which pervades the manifested world. Proceeding further the Sruti speaks of the fourth of these nectars on which it is said the Marutas live, with Soma as their chief (Ch. 3-9-1).

The term Marut occurs in the following places :—

Viśve deva maruta iti—Visvadevas and Marutas etc.,—Sankara tells us about fortynine *marutas* in seven groups. It indicates subtler division of air, controlling the physical phenomena of living organism. The Brhadaranyaka Upanisad has already said—*vāyurvai gautama tat sūtram* (Br. Ar. 3-7-2). "Soma" has been called the chief of Marutas.

SOMA DEFINED.

In the Brhadaranyaka *Soma* has been thus defined :—Whatever is liquid, he (*viraj*) produced from the seed. That is Soma (*yatkiñcedamārdraṁ tadretasaḥ asṛjata tadu Somaḥ*). This Universe is indeed this much—food and the eater of food (*anna, annāda*). *Soma* is food, and fire the eater of food. This is the Supreme creation of Viraj (Br. Ar. 1-4-6). At another place in the same Upanisad *Soma* has been identified with the Moon and called—god of the *Brāhmaṇas* (Br. Ar. 1-4-11 with San. Com.).

SOMA IDENTIFIED WITH MANAS.

Proud Gargya Balaki claiming to have known the Supreme Brahman defined Soma as Brahman and said : "That being, who is in the Moon, I meditate upon as Brahman". Ajatasatru discovering Balaki's ignorance about the knowledge of Brahman replied : "Please dont talk about him. I meditate upon him as the great white-robed radiant Soma". Sankara commenting on the Sruti says : "When Ajatasatru in the course of the dialogue refuted the presentation of the Sun as Brahma Gargya put forward another namely, the presentation of the Moon as Brahman. That being who is in the Moon and also in the mind as the experiencer and agent—all this as in previous paragraph".

His attributes are: "Great in size, white-robed because vital force (which identifies itself with the Moon) has an aqueous body and radiant Soma. Considering the Moon and the drink-yielding creeper Soma that is pressed in sacrifices to be one I meditate upon that as Brahman". But this kind of meditation did not lead the aspirant to the Final Reality that is why the Sruti says: "He who meditates upon him as such has abundant Soma pressed in his principal and auxiliary sacrifices everyday and his food never gets short" (*sa ya etamevamupāsteḥ aharaharha sutaḥ prasuto bhavati etc.*) (Br. Ar. 2-1-3).

At another place on being asked "What deity are you identified with the North ?" Yajnavalkya said: "With the deity Soma" (*somadeva iti*). "On what does Soma rest ?" "On initiation" (*dīkṣāyām*). Sankara interprets the Sruti as follows: "What deity are you identified with in the North ?" "With the deity Soma". Soma here means both moon and creeper (*latāṁ somaṁ devatāñcaikīkṛtya nirddeśaḥ*) (San. Com Br. Ar. 3-9-23). "On what does Soma rest ?" "On initiation for the initiated sacrificer purchases the Soma creeper and sacrificing with that creeper along with meditation attains identity with North, (*dīkṣito hi yajmāna somaṁ krīṇāti krītena someneṣṭvā jñānavānuttamaṁ diśaṁ pratipadyate* etc.) presided over by the Moon and named after her". "On what does initiation rest ?" "On Truth" (*satyam*) "How ?" "Because initiation rests on Truth. Therefore do they say to one initiated (*satye dīkṣā pratiṣṭhitā*) 'Speak the Truth lest the cause should be spoiled and the effect also be spoiled. Therefore it is on truth that initiation rests" (*kāraṇabhreṣe kāryabhreṣo mā bhūditi* etc., etc.). "On what does truth rest ?" "On the heart" said Yajnavalkya. (Br. Ar. 3-9-23).

To reach the spiritual plane where Soma is the chief, the aspirant according to above references has to be initiated first because initiation rests on Truth (*satyam*). He should have clear conception of Truth in his heart and perform sacrifices and meditate upon them to realise the Truth (*satyam*). In the *Madhu Khaṇḍa* of the Brhadaranyaka Upanisad Truth (*satyam*) has been declared as honey (*madhu*) of all beings and all beings are like honey to this Truth (Br. Ar. 2-5-12).

Hence the Sruti says: "On that altar the *devas* (indicating *Prāṇas* of the *Yajmāna*—Sankara: *yajmānaprāṇī*) offer the *śraddhāḥ* libation (consisting of subtler elements of water—*śraddhāṁ juhvati*). From that oblation rises Soma the King". The underlying idea is the sacrifices themselves rise through their oblations to higher plane and attains as their reward a Soma-like nature (Ch. 5-4-2; 5-10-4).

Now the Sruti says: "He who thus knows this nectar becomes one of the Maruts with Soma as their Chief and rejoices and sees the nectar, the duration being so long as the Sun rises in the West and sets in the twice as long does it rise in the North and set in the South (*uttarata udetā dakṣiṇataḥ astametā*) and so long does he follow the sovereign supremacy of the Maruts" (Ch. 3-10-3,4).

FIFTH NECTAR AND SADHYAS.

Next the Sruti speaks of the fifth nectar on which the *Sādhyas* live. The word *sādhya* according to Sankara is *devaviśeṣaḥ* (particular group of celestials) (Vide Mund. 2-1-7; and Ch. 3-10-1). They stand distinguished from men (*manuṣyāḥ*) because men have the propriety of performing *karma* (work) (*manuṣyāḥ karmādhikṛtaḥ*). But according to the Chandogya Upanisad the *Sādhyas* were not free from work. The terms like '*abhisaṁviśati*' (enjoy) and *udeti* (works for) stand in evidence to the fact (Ch. 3-10-3). Even they had to work for the realisation of the Final Reality, though they were closer to the Brahman (implied in the phrase '*brahmaṇā mukhena*'). The Sruti supporting the principle of the *karma* even for the *Sādhyas* says: "*ta etadeva rūpamabhisaṁviśantye tasmādrūpādudyanti*"—the word *udyanti* (*udyamaṁ ca kurvanti*) (Ch. 3-10-2)—strives for" (the fifth *amṛtaḥ*). It is not a stage where there is complete cessation of all actions (*karma*) because ultimate reality is not realised even at this stage. The Sruti further states that he who knows this nectar becomes one of the *Sādhyas* with Brahman as their chief. He sees the nectar and rejoices. The duration mentioned by the Sruti is so long as the Sun rises in the North and sets in the South, twice as long does it rise above and set below and so long does he follow the sovereign power of the Sadhyas (*yāvadāditya uttarata udetā dakṣiṇato astametā dvistāvadūrddhvam etc.,*) (Ch. 3-10-3,4). Interpreting the terms like *ūrddhva* and *arvāk* the Brhadaranyaka Sruti while describing Brahman which is devoid of hunger (*aśanāyādi vinirmuktam*) unconditioned (*nirupādhikam*) immediate and direct, (*sākṣādaparokṣāt*) (*ābhāsa-bhāṣyaṁ*—Br. Ar. 3-8) says that which is above Heaven and below the earth which is this Heaven and Earth as well as between them, and which they say was, is and will be, is pervaded by the unmanifested ether (Br. Ar. 3-8-4—*ākāśe tadotañca protañceti*). This was definitely a higher stage of spiritual life which brings to the aspirant new advanced mental phenomena but this was not considered to be an end in itself. The aspirant had to strive for further and the last stage where he was to absorb himself in the Final Reality and there would be no question of coming down and going up in spiritual world (indicated by the phrase—*udayāsta* rising and setting of the Sun—*Āditya* identified with *Prāṇaḥ*).

THE FINAL STAGE.

Describing the final stage the Sruti says: "When from thence (*atha tata*) indicating when the enjoyment of the result of his action is complete he has risen upwards (*ūrddhva udetya*) he neither rises nor sets. He is alone standing in the centre" (*nāstametaikala*). Commenting on the Sruti Sankara says : "(The Sun) by its process of rising and setting (in different directions) (*kṛtvaivamudayāstamanena*) favoured the living beings by giving them chances to enjoy the results of their actions" (*prāṇināṁ svakarmaphalabhoganimittamanugraham*) (*ābhāsa bhāṣya*) (Ch. 3-11). After the completion of the period of enjoying the results of actions he (the Sun) absorbs them in his own self, (*prāṇijātānyātmani saṁhṛtvā*) rests in himself and does not rise or set as the question of rising for those living beings does not arise because they do not exist as a separate entity (*prāṇināmabhāvāt svātmasthaḥ naivodetā nāstametā*) (Ch. 3-11-1 San. Com.). Sankara has already stated that the Sun neither rose nor set in actual sense (*naivodetā nāstameteti*) (Ch. 3-8-4 San. Com.). It is seen so from different directions because of persons dwelling in different parts of the globe. The analogy has been fitted in here to indicate Supreme Brahman and different stages of spiritual life of the aspirant. Sankara says : "Knower of this *Vidyā* (*vidvān*) after having achieved equal accomplishments with the Vasus and other gods (*vasvādisamāna caraṇo*) and enjoyed relatively immortal results of their actions indicated by crimson and other colours (*rohitādi amṛtabhogabhāgī*) and identifying the Sun (*savitā*) with his own self became absorbed in (*svātmānaṁ savitāramātmatvenopetya* ....) and realised (*mantraṁ dṛṣṭvā*) (Ch. 3-11-1) the underlying significance of the *mantras* relating to the meditation on the Sun" (*ādityaḥ savitā*). On being asked : "You are coming from Brahmaloka (psychologically getting down from the higher level to the lower)"? Can you tell us whether the Sun by rotating day and night takes away longevity of living beings in Brahmaloko also as it does here ?" To this the *Vidvān* replied : "There is a verse like this, that is one who has established his identity with the Supreme Self (*yogi*) recited a *śloka* (verse) thus" :

One with the Supreme Brahman.

"Yonder he neither rises nor sets at anytime (*na vai tatra nimloca nodiyāya kadācana*). If this is not true, ye gods, may I lose Brahman" (Ch. 3-11-2). And indeed to him who thus knows this Brahma Upanisad—(*brahmopaniṣadam*)-the secret doctrine of the Veda-the Sun does not rise and does not set. For him there is day, once for all" (*sakṛddivā*) (Ch. 3-11-3). Sankara interpreting the term said : "*Brahmopaniṣadaṁ vedaguhyam*—(the secret doctrine of the Vedas) indicating thereby the inner significance of the aforesaid cross-beams (*tiraścīna vaṁśaḥ*) bee-hive (*madhucakraḥ*), relation of each *amṛtaḥ* (results of actions) with the gods like the Vasu etc. (*evaṁ tantreṇa vaṁśāditrayaṁ pratyamṛtasambandhaṁ ca yaccāṇyadavocāmaivaṁ jānāti*) (Ch. 3-11-3), and assures that one who knows all this for him the Sun neither rises nor sets, that is he becomes unaffected by the rotation of the Sun (*udayāstamaya kālūparicchedyam*) and identifies himself with eternal (*nityaṁ*) and birthless (*ajam*) Brahman. There is day once for all. At another place in the same Upanisad the Sruti has said : "Night becomes day indeed for the world of Brahman is lighted up once for all" (*sakṛdvibhāto hyevaiṣa brahmalokaḥ*) (Ch. 1-4-2).

The terms *sakṛddivā* and *sakṛdvibhātaḥ* have been thus explained by Sankara : *sakṛddivā—haiva sadaivāharbhavati svayaṁ jyotiṣṭvāt.* There is "day once for all for the knower of Brahman (*brahmavit*) because he himself is the effulgent Self. The word *sakṛdvibhātaḥ* indicates the characteristics of the plane of Brahmaloka which according to Sankara is eternally effulgent (*sadā vibhātaḥ*) and always the same on account of Self" (and it does not change) (*svena rūpeṇaiṣa brahmaloka* (Ch. San. Com 8-4-2; San. Com. 3-11-3). Explaining the process of rising and setting of the Sun the Brhadaranyaka Upanisad says : "The Sun indeed rises from the vital force and also sets in it" (*prāṇādvā eṣa udeti prāṇe astameti*) (Br. Ar. 1-5-23). Externally Sankara says : "he rises from air and as the eye in the body, from the vital force—and in which air and the vital force he sets in the evening, and when a man goes to sleep".

The actions indicated by the rising and setting of the Sun (*ādityaḥ*) are being sustained by Brahman. Because the Brhadaranyaka Sruti says : "Of actions the body (activity) is the *Uktha* (source), for all actions spring from it" (*karmaṇāmātmetyetadeṣāmukthamato*). It is their *samān* (common feature) for it is common to all actions. It is their Brahman (Self) for it sustains all actions (*etadeṣāṁ brahmaitaddhi..sarvāṇi karmāṇi bibharti*). The vital force is the immortal entity and name and form are truth; so the vital force is covered by them (Br. Ar. 1-6-3). So long the vital force (*prāṇaḥ*) identifies with *ādityaḥ* is covered by name and form there is no chance of realising the Supreme Brahman". To realise the Final Reality the Sruti prescribes that *Ātman* is to be known as the enjoyer of honey (*imaṁ madhvadam*) (Kath 2-4-5).

Everyone according to his meditation and rites is both the enjoyer and the object of enjoyment of the whole universe. This has been explained by the Sruti. That is to say, everyone is alternately the cause as well as the effect of everyone else. The point is that every being in a particular cycle who performs meditation and rites according to scriptures, is the father of all in the next cycle. The Madhu Vidya is a process of meditation on things mutually helpful, showing as a step to the realisation of the unity of the Self. everything is the effect of everything else and helpful to it. The technique leads one to the realisation of the Ultimate Reality which is evident from the phrase "*na vai tatra na* *nimloca nodiyāya kadācana*" (Ch. 3-11-2; Br. Ar. Introduction to Madhu Brahmana 2-5-1: San. Com. Br. Ar. 1-5-1).

At another place in the Chandogya Upanisad it has been said: "All this is but the Self (Ch. 7-25-1,2) namely that the universe has sprung only from the Self has the Self alone for its genus and dissolves only into the Self" (*ātmaikasāmānyatvamātmaikodbhavatvaṁ ātmaikapralayatvañca*) (Br. Ar. 2-5 *ābhāsa-bhāṣyam*). Sankara says: "The validity of this reason may be questioned. It is to refute this doubt this section (indicating Madhu Vidya) is commenced. Because there is mutual helpfulness among the parts of the universe including the earth, and because it is a common experience that those things which are mutually helpful spring from the same cause, are of the same genus and dissolve into the same thing, therefore this universe consisting of the earth etc., on account of mutual helpfulness among its parts, must be like that. This is the meaning which is expressed in this section. The saying of the Sruti: 'All this is but the Self' has been supported by the reason that the universe has its origin, continuance, and dissolution in the Self, the meaning is concluded with the present section which preponderates in scriptural evidence"

In conclusion the Brhadaranyka says: "This self, already mentioned, is the ruler of all beings (*adhipatiḥ*) and the king of all beings (*sarvesāṁ bhūtānāṁ rājā*) (Br. Ar. 2-5-15). This (cosmic) body is like honey to all beings and all beings are like honey to this (cosmic) body (*ayamātmā sarveṣāṁ bhūtānāṁ madhu asyātmanaḥ sarvāṇi bhūtani madhu*). The same is with the shining immortal being who is in this (cosmic) body and the shining immortal being who is this (individual) Self. These four are but this Self". This (Self-knowledge) is (the means of) immortality, this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all (Br. Ar. 2-5-14).

In subsequent verses the Sruti called Madhu Vidya a meditation on things mutually helpful which is in other words meditation on Brahman. He—the Supreme Lord who made this universe came out of the unmanifested state in the course of his manifesting the undifferentiated name and form and after projecting the worlds such as this earth made bodies with two feet (*puraścakre dvipadaḥ*) namely human and bird bodies and bodies with four feet (*puraścakre catuṣpadaḥ*) namely animal bodies. That Supreme Being (*puruṣaḥ*) the Lord, first entered the bodies as a bird, that as the subtle body (*liṅgaśarīraṁ bhūtvā*). The text itself explains it: "He on account of His dweling in all bodies, is called the *Puruṣaḥ* (*sarvāṣu pūrṣu puriśayaḥ*). There is nothing that is not covered by him" (*nainena kiñcanānāvṛtam*). Likewise there is nothing that is not pervaded by him. Sankara says : "Everything is enveloped by Him as its inside and outside (*bāhyabhūtenāntarbhutena ca na anāvṛtam*). Thus it is He who as name and form—as body and organs—is inside and outside everything" (*sa eva nāmarūpātmanā antarbahirbhāvena kāryakāraṇarūpenavyavasthitaḥ* (Br. Ar. 2-5-18).

The Sruti further states : "The Lord on account of His *māyā* (*indro māyābhiḥ*) (notions superimposed by ignorance) is perceived as manifold. In fact, Brahman is without prior or posterior without interior or exterior (*apūrvamanaparamanantaramabāhyam etc.*). This Self, the perceiver of everything, is Brahman. "This", the Sruti says, "is the teaching" (of the Madhu Vidya). *Ādityaḥ* (the Sun), an important element in Natural phenomena, was taken as a symbol of meditation. The goal of the Madhu Vidya as evident from the Sruti, was the attainment of the Ultimate Reality, pervading through this universe. All gods (indicating senses) worship that adorable one seated in the middle" (*madhye vāmanaṁ āsīnāṁ viśve devā upāsate*) (Kath 2-2-3).

THE SAMVARGA VIDYA

INTRODUCTION.

The Samvarga Vidya finds mention in the Chandogya Upanisad and is confined to verses from 4-3-1 to 8. But Sankara in his introductory remarks at the beginning of the fourth chapter, throws some light on the Vidya. He says : "It has already been attributed that *Vāyuḥ* (or the air) and *Prāṇaḥ* (vital energy) are to be seen as parts of Brahman (*vāyuprāṇa-ayorbrahmaṇaḥ pādadṛṣṭyadhyāsaḥ purastātdvarṇitaḥ*). Now *Vāyuḥ* and *Prānaḥ* are being introduced as a process of meditation on the direct Brahman (*athedānīṁ tayoḥ sākṣādbrahmatvenopāsvatvāyottaramārabhyate*).

REFERENCES.

The word *vāyuḥ* occurs in the Upanisads at various places. Some of the important references are as follows :

Namo vāyave antarikṣakṣite—(Ch. 2-24-9). The sacrificer invokes *Vāyuḥ* thus : "Adoration to *Vāyuḥ* who dwells in the inter-space (*antarikṣaḥ*) who dwells in the world (*loka*) obtain the world for me, the sacrificer". That is the world for sacrificer (*yajmānasya loka etāsmi*).

Namaste vāyo—(Tait. 1-1-1). The Taittiriya Upanisad in the first invocatory verse also adores *vāyuḥ* which as a matter of fact stands for *prāṇaḥ* or *sūtrātmā* known also as *Prajāpati* or *Hiraṇyagarbha.* Hence *vāyuḥ* has been addressed as "*Brahman*". Because *vāyuḥ* is the first manifestation of Brahman conditioned by time and space (also vide Br. Ar. 3-7-2).

Vāyuḥ sandhānam—(Tait. 1-3-2). While describing the cosmic immensities as an inter-related whole (implied in the terms like *sandhi* and *sandhānam*) the Taittiriya Upanisad says that *vāyuḥ* is the means of joining (*sandhānam*).

Bhuva iti vāyuḥ—(Tait. 1-5-2). What is called *bhuva* is *vāyuḥ*. What is denoted as *bhuvaḥ* stands for the intermediate space between heaven and the earth,—the air.

Ya evāyaṁ vāyau puruṣaḥ—(Br. Ar. 2-1-6). This Being who is in the air—I meditate upon as Brahman. Sankara commenting on it says : "Likewise there is one god in air, the vital force and the heart (*tathā vāyau prāṇe hṛdi caikā devatā*). The Lord, irresistible and the unvanquished army (*aparājitā*), one that has never been defeated by enemies are the attributes". "Army" (*senā*) because the Maruts (the air gods) are known to be a group (*marutāṁ gaṇatvaprasiddheḥ*). And the result of meditation on the Being who is in the air, is that he ever becomes victorious and invincible, by enemies (*jiṣṇurha jayanaśīlaḥ. . sapatnānāṁ jayanaśīlo bhavati*) and conquers his enemies.

Ayaṁ vāyuḥ sarveṣāṁ bhūtānāṁ madhu—(Br. Ar. 2-5-4). This air is like honey to all beings etc., Sankara commenting on the Sruti says : "(*Vāyuḥ*) It is the vital force in the body. The elements are called honey, because they help by furnishing materials for the body (*adhyātmaṁ prāṇo bhūtānāṁ śarīrārambhakatvenopakārāt madhutvam*).

Vāyau gārgīti—(Br. Ar. 3-6-1). In the same Upanisad to describe the nature of that which has been stated to be the immediate and direct Brahman (*yat sākṣādaparokṣād brahma sarvāntara ātmetyuktaṁ*) the Self that is within all, it has been said—"By air the water is pervaded" (*vāyurotaśca protaśceti*) and the air is pervaded by the inter-space (*antarikṣaḥ*) between the heaven and the earth". Sankara commenting on the Sruti says : "The elements from earth upto the ether are arranged one within the other. The idea is to show how an aspirant—the subject—can realise his own Self, which is immediate and direct is within all (*sākṣāt sarvāntaraḥ agauṇa ātmā*) and beyond all relative attributes by taking up each relatively external element and eliminating it".

Now the five elements are so arranged that each preceding one is held together by the succeeding element which is its cause and is more subtle and pervasive (*sūkṣmabhāvena, vyāpakena , kāraṇarūpena*). And there is nothing below the Supreme Self which is different from the elements (*na ca paramātmanaḥ arvāk tadvyatirekeṇa vastvantaraṁ asti*) for the Sruti says : "The Truth of Truth" (2-1-20; 2-3-6). The Truth is the five elements and the Truth of Truth is the Supreme Self".

When asked "By what is water pervaded ?" Sankara states : "Since it too is an effect (*kāryyatvāt*), gross (*sthūlatvāt*), and limited (*paricchinnatvāt*) it must be pervaded by something; and what is that ?"—"By air (*vāyuḥ*) O, Gargi, was the reply".

Vāyurvvai gautama tatsūtram—(Br. Ar. 3-7-2). *Vāyuḥ* is the *sūtram* (or the connecting link). The Sruti says : "Through this *sūtram* or *vāyuḥ* this and the next life, and all beings are held together (*vāyunā vai sūtreṇāyañca lokaḥ paraśca lokaḥ sarvāṇi ca bhūtāni sandṛbdhāni bhavanti*). Therefore when a man dies, they say the limbs have been loosened, for they are held together by the *sūtraṁ* or *vāyuḥ*. The word *vāyuḥ* is metaphorically used for *Prāṇaḥ* or the cosmic force. Sankara commenting on it says : *Vāyuḥ* is that subtle entity which like the ether supports earth (*vāyuriti sūkṣmamākāśavat viṣṭambhukaṁ pṛthivyādīnām*) which is the material of the subtle body with its seventeen parts (indicating thereby the five elements, ten organs, vital force with its fivefold functions, and mind, in its fourfold aspect). It may also mean ten organs, five vital forces *manas* and intellect in which past actions and impressions of beings inhere, (*karmavāsanāsamavāyi prāṇinām*) which is collective as well as individual and whose external forms like the waves of an ocean, are the fortynine *maruts* (*yasya bāhya bhedaḥ sapta sapta marudgaṇāḥ etc.,*). That principle of *Vāyuḥ* is called the *Sūtraḥ*. The Ṣruti says : "Through this *sūtraḥ* or *Vāyuḥ* this and the next life and all beings are held or strung together". "How ?" Sankara says : "Because *Vāyuḥ* is *Sūtraḥ* and supports everything therefore when a man dies they say his limbs have been loosened. When the thread is gone, gems etc., that are strung on it are scattered (*sūtrāpagame hi maṇyādīnāṁ protānāmavasraṁsanaṁ dṛṣṭam*) similarly *Vāyuḥ* is the *Sūtraḥ*. If the limbs of a man are strung on it, like gems on a thread, it is but natural that they will be loosened when *vāyuḥ* is gone.

It is evident therefore, that the word *vāyuḥ* indicated *prāṇaḥ* (vital force). The term however, according to the present Sruti does not mean or identify itself with the Internal Ruler who is within it (*vāyuḥ*) and controls it (*niyantāramantaryāmiṇam*). Subsequent verses tell that "He who inhabits the air but is within it (*yo vāyau tiṣṭhanvāyorantaraḥ yaṁ vāyurna veda*) whom the air does not know whose body is the air (*yasya vāyuḥ śarīram*) and who controls the air from within (*yo vāyumantaro yamayati*) is the Internal Ruler, your immortal Self (Br. Ar. 3-7-7).

Vāyuranilamamṛtamathedaṁ bhasmāntaṁ śarīram—(Br. Ar. 5-15-1). When my body falls may my vital force indicating *vāyuḥ* return to the air (cosmic force) and this body too, reduced to ashes (go to earth). The word *vāyuḥ* used by the Sruti in the present context indicates the *Prānaḥ* (vital force) and *Anila* (the cosmic force).

Sankara has interpreted *vāyuḥ* as *prāṇaḥ* and *anila* as *bāhyavāyuḥ*.

Kiṁ tvamātmānamupāssa vā yumeva—(Ch. 5-14-1). Whom do you meditate on as the Self—the answer is air only.

The Chandogya Upanisad identifies *vāyuḥ* with Self. The word *vāyuḥ* has been used in the Chandogya in the all-comprehensive sense implied in the term *pṛthagvartmātmā*. Sankara has interpreted the term *pṛthagvartmātma*—as "one who has manifold tracts to move about that is *vāyuḥ*—(*nānā vartmāni yasya vāyoḥ avahodvahādibhirbhedairvartamānasya so ayaṁ pṛthagvartmā vāyuḥ*) (Ch. 5-14-1 ; 5-18-2).

Vāyuḥ prāṇo bhūtvā nāsikeprāviśad—Air—*vāyuḥ*—by becoming *prāṇāḥ*—vital force—entered into nose" (Ait. 1-2-4). *Vāyuḥ* has been identified here with *prāṇaḥ*.

Etasmājjayate prāṇaḥ—vāyuḥ—(Mund. 2-1-3). Describing the origin of *Vāyuḥ* the Mundaka Upanisad says : "From him (self-resplendent, formless, unoriginated and pure) are born life, mind, sense, ether, air, fire, water, and the earth that supports all".

The Sruti continues : "Verily, He is the indwelling spirit within all. Fire is His head, (*agnirmūrddhā*) the Sun and the Moon (*cakṣuṣī candrasūryau*), His eyes the quarter, His ears, the revelation (*vivṛtāśca vedāḥ*), His voice, the wind (*vāyuḥ prāṇaḥ*) his breath" (Mund. 2-1-4).

Bhayādindraśca vāyuśca—(Kath 2-3-3). The Kathopanisad says: "It is on account of fear (of Brahman, the sole cause of cosmic manifestation)*vāyuḥ* (air)proceeds with its function (*dhāvati*)". Besides all these references the word *vāyuḥ* finds mention in various places in the Upanisads:

Vāyuṁ tṛtīyaṁ—Air is the third form (Br. Ar. 1-2-3). Viraj differentiated himself in three ways, making air the third form.

Sa vāyurabhavat—It became air. (Br. Ar. 1-2-13). The vital force carried the organ of breath (nose). When it got rid of death, it became air.

Evametāsāṁ devatānāṁ vāyuḥ—So is *vāyuḥ* among the gods (Br. Ar. 1-5-22). As the vital force (*prāṇaḥ*) is in the body so is *vāyuḥ* among the gods. Air is the deity that never sets.

Tadetanmūrtaṁ yadanyadvāyoḥ—The gross form is that which is other than air. It is mortal, it is limited and it is defined. The Sruti in the subsequent passage says (Br. Ar. 2-3-2).

Athāmūrtam..vāyuḥ—Now—the subtle—it is air. It is immortal, it is unlimited and it is undefined (Br. Ar. 2-3-2; 2-3-3).

Tado ayaṁ prāṇaḥ sa vāyuḥ—This vital force is air (Br. Ar. 3-1-5). The vital force of the sacrificer has been identified with air (*vāyuḥ*) and called *utgātri*. It has been said that *vāyuḥ* (air) is the liberation (*muktiḥ*) and this liberation is emancipation (*sātimuktiḥ*).

Tasmādvāyureva vyaṣṭiḥ vāyuḥ samaṣṭiḥ—The air is the diversity of individuals and the air is the aggregate (Br. Ar. 3-3-2). Sankara commenting on it says: "Because the air (vital force) is the inner self of all beings. moving and stationary (*sthāvarajaṅgamānāṁ bhūtānāmantarātmā*) and is also outside them (*bahiśca*) therefore air is the diversity of individuals, in forms relating to the body, the elements and the gods; similarly the air is the aggregate as the cosmic vital force" (*tathā samaṣṭiḥ kevalena sūtrātmanā vāyureva*).

Vayuḥ has been called one of the *Vasus* in the Brhadaranyaka Upanisad because *Vāyuḥ* helps the living beings to live (vide Br. Ar. 3-9-3).

In the Chandogya Upanisad the function of *Vāyuḥ*, according to Sankara, has been described as the source of strength (*ojohetutvādojo balaṁ*).

Sa vāyuḥ—(Ch. 3-13-5). The upper gate is the *udānaḥ* (outbreathing) that is air, that is the ether. Let a man meditate on that as strength and greatness (*ojaśca mahaścetyupāsīta*). He who knows this becomes strong and great.

In the same Upanisad *vāyuḥ* has been described as one of the four quarters of the *manas* (mind) contemplated as Brahman (*mano brahma*) (Ch. 3-18-1, 2). The Sruti says: *pādo vāyuḥ* (Ch. 3-18-2). "Because that quarter shines with *vāyuḥ* (air) as its light and warms (*vāyunā jyotiṣā bhāti ca tapati ca*). He who knows this, shines and warms through his celebrity fame and glory of countenance" (*kīrtyā yaśasā brahmavarcasena*) (Ch. 3-18-4).

Vāyureva samid—(Ch. 5-5-1). *Vāyuḥ* (air) is the fuels, this has been said so, because on account of *Vāyuḥ* (air) the fire identified with the god of rain—*parjjanyaḥ*—burns (*vayunāhi parjjanyo agniḥ samidhyate*) (Vide San. Com.).

Aśarīrovāyuḥ—(Ch. 8-12-2). In the same Upanisad *Vāyuḥ* (air) has heen described as formless (*aśarīraḥ*). The commentator says: *aśarīro vāyuravidyamānaṁ śiraḥpāṇyādimaccharīramasyetaśarīraḥ*—because the air has not got a body comprising head and hands, it is called formless. Hence in Vedantic literature the word *vāyuḥ* has been used frequently to indicate the nature of the Supreme Reality.

The Kathopanisad says: "As one *Vāyuḥ* having come into the world (*bhuvanaṁ praviṣṭaḥ*) assumes (different) forms according to different objects (it enters as breath), so the *One Ātman* that abides in the heart (*ekastathā sarvabhūtāntarātmā*) of all beings appears in different forms according to the different objects (it enters) and it exists also beyond them" (*rūpaṁ rūpaṁ pratirūpo bahiśca*) (Katha 2-2-10).

The Mundaka Upanisad interprets *Vāyuḥ* as the supporter of (*vāyuḥ..viśvasya dhāriṇī*) this universe (2-1-3). The Prasna Upanisad declared: "He is the wind (*eṣaḥ vāyuḥ*) that the chief *prāṇaḥ* is the *vāyuḥ* (vide the context Prasna 2-5). The Aitareya Upanisad tracing the origin of *Vāyuḥ* says that it originated from *Prāṇaḥ* (*prāṇādvāyuḥ*) (Ait. 1-1-4) and it entered into nostrils being *prāṇaḥ* (*vāyuḥ prāno bhūtvā nāsike prāviśad*) (Ait. 1-2-4). In subsequent Sruti *Vāyuḥ* has been differentiated and it has been said that—*annāyurvā eṣa yad vāyuḥ*—the *vāyuḥ* (air) which depends on food for its existence, is called the *apānavāyuḥ* (Ait. 1-3-10). The same Upanisad concludes that *vāyuḥ* is identified with "Pure intelligence" (*prajñātmā*) implied in the term Brahma, and *Prajñā* (pure intelligence) is the absorbing element of the *vāyuḥ* or air—It rests on it (*prajñā pratiṣṭhā*) (Ait. 3-13).

WHAT DOES VAYUH MEAN.

From the above references it is evident that the word *vāyuḥ* did not indicate merely the 'air' that we feel but had deeper significance in the Vedic literature. Because the Sruti in subsequent sentences describes *vāyuḥ* as the '*absorber of all*' (implied in the term *saṁvargaḥ*) (Ch. 4-3-1). But the special significance of the term has not been unfolded in the beginning. Sankara also interprets the term as *air* blowing externally (*vāyurbāhyaḥ*). If its interpretation is confined to indicate "external air" only, much of its spiritual value is lost. The Sruti has already stated that *vāyuḥ* is that 'subtle entity which like ether, supports the earth'. 'It is the connecting link through which this and the next life and all beings are held together' (*vāyunā vai sūtreṇāyaṁ ca lokaḥ..sarvāṇi ca bhūtāni saṁdṛbdhāni bhavanti*) (Br. Ar. 3-7-2). '*Vāyuḥ* has been meditated upon as the Self' (Ch. 5-14-1). Because of its affinity of attributes with Supreme Self, because '*vāyuḥ*' is invisible, all-pervading, and sustains of all in this universe-"It is the vital force (*prāṇaḥ*) according to Aitareya Upanisad" (1-2-4). *Vāyuḥ* has been called 'immortal, unlimited and undefined' (Br. Ar. 2-3-2 ; 2-3-3). "It is the liberation" (*muktiḥ*). "It is the diversity of individuals and the aggregate" (Br. Ar. 3-3-2). Because the air is the inner Self of all beings moving and stationary (*bhūtānāmantarātmā*) (Br. Ar. 3-3-2—San. Com.) the Aitareya defines *vāyuḥ* as *prajñātmā* (Ait. 3-1-3).

THE ORIGIN.

The *Vāyuḥ* according to Mundaka Upanisad is : "The Self-resplendent (*divyaḥ*), formless (*amūrtaḥ*), unoriginated (*ajaḥ*) and pure (*śubhraḥ*), all-pervading Being (*puruṣaḥ*), who is both within and without (*sabāhyābhyantaraḥ*). Anterior both to life and mind. He transcends even the transcendant, unmanifested causal state of the Universe (*akṣarāt parataḥ paraḥ*). From Him are born life, mind, senses, ether, air (*vāyuḥ*), fire, water, and the earth that supports all" (Mund. 2-1-2,3). The Aitareya Upanisad says that *vāyuḥ* (air) originated from *Prāṇaḥ* (the vital force) (Ait. 1-3-10).

ITS FUNCTIONS.

The function of the *vāyuḥ* is like the *Vasus* to help the living beings to exist (vide Br. Ar. 3-9-3). Sankara describing the function of the *Vāyuḥ* said that it was the source of strength (*ojohetutvād balam*) (Ch. 3-13-5). In the present context, though the word *vāyuḥ* primarily plays the part of an analogy yet, its function has been indicated by the word *Samvargaḥ* in the Sruti. Sankara commenting on the word says : "Because of the qualities of collecting together (*saṁgrahaṇāt*) it is called *saṁvargaḥ* that is because of absorbing power, (*saṁvarjana*) and transforming *agniḥ* (Fire God) etc. unto its own constituents (implied in *ātmabhāvam āpādayati*). *Vāyuḥ* has been called *saṁvargaḥ* and that attribute is to be meditated upon" (*saṁvarjanākhyo guṇo dhyeyo*) (San. Com. Ch. 4-3-1).

To a querry as to how *Vāyuḥ* absorbs (the fire etc.) the commentary says that when the fire extinguishes, it attains *Vāyuḥ* (air) (*agniḥ udvāyati udvāsanaṁ prāpnoti upaśāmyati, tadā asau agnirvāyumevāpyeti*). Hence the function of the *Vāyuḥ* as indicated by the Sruti is to absorb (*saṁvargaḥ*).

WHAT IS SAMVARGAH ?

The word *saṁvargaḥ* finds mention in the following Upanisads : *Saṁvargo asi*—(Br. Ar. 6-3-4). Saṅkara does not comment on it. The word has been used in an invocation where addressing a paster it has been said : "You are that in which all things merge" (*saṁvargo asi*).

Saṁvargo asi pāpmānaṁ me samvṛṅdhīti—(Kaus 2-7). The all-conquering (*śarvajit*) Kausitaki addressing the Sun when setting says : "Thou art the merger fully merge my sin" (*saṁvṛṅdhi*). Thus he fully removes whatever sin he committed by day and by night.

Vāyurvāva saṁvargaḥ—(Ch. 4-3-1). In the present context *Vāyuḥ* has been described as '*saṁvargaḥ*' and the word has been interpreted by Sankara. He says : "*Vāyuḥ* for being an element of discardnig, (*saṁvarjanaḥ*) collecting together (*saṁgrahaṇaḥ*) and absorbing all, (*saṁgrasanaḥ*) has been called—(*saṁvargaḥ*) all-absorbing thing".

Proceeding further the Sruti uses the term *saṁvṛṅkta* to explain the all-absorbing character of *Vāyuḥ* (air) which has already been called '*saṁvargaḥ*'. The word *saṁvṛṅkta* means *saṁhara* (to put an end to or more appropriately to 'swallow up' in metaphorical sense) (Ch. 4-3-2).

At every step Sankara emphasises that the all-absorbing character of *vāyuḥ* is to be meditated upon (*ato vāyuḥ saṁvargaguṇa upāsya*) (Ch. 4-3-2). That is, in fact, the technique which has been further explained in the following manner.

TECHNIQUE.

The Sruti says : "*Vāyuḥ* is indeed the end of all, or the absorber of all (implied in the phrase *vāyurvāva saṁvargaḥ*). For when Fire goes out (*agnirudvāyati*) it goes into air (*vāyuḥ—vāyumevāpyeti*). When the Sun (*sūryaḥ*) goes down, it goes into the air (*vāyumevāpyeti*) when the Moon goes down, it goes into air" (Ch. 4-3-1). Sankara explaining the Sruti says : "When movement is caused by *vāyuḥ* (*calanasya vāyuḥ kāryatvāt*) then the Sun is led by *vāyuḥ* (*niyate*) when it sets (*vāyunā hi astam*). The disappearance of the Sun at the time of setting is caused by *vāyuḥ* (*adarśanaprāptervāyunimittatvāt*) or at the time of final dissolution (*pralaya*) the Sun and the Moon losing their (separate) existence and form merge into *Vāyuḥ* (air) which is the cause of the *tejas*" (fire principle) (*pralaya sūryācandramasoḥ svarūpabhraṁśe tejorūpayorvāyāvevāpigamanaṁ syat*). This process of absorption is to be meditated upon according to Sankara. The subsequent Sruti further explains the process but before we proceed on to that, the terms like *Agniḥ*, (Fire), *Sūryaḥ* (Sun) and *Candraḥ* (Moon) need explanation.

The word *agniḥ* finds mention in the following places of the Upanisads :

Agniḥ pādaḥ—(Ch. 3-18-2). *Agniḥ* (Fire) in relation to *vāk* is one of the four quarters of *manas* identified with Brahman (*manobrahman*).

Agniḥ—kalāḥ—(Ch. 4-7-3). Further in the same Upanisad *agniḥ* (fire) has been called one of the four *kalās* (attributes or adjuncts) of effulgent Brahman.

Agnistṛpyati—(Ch. 5-21-2). If the Fire is satisfied the earth is satisfied.

Jyotirūpamayamagniḥ—(Br. Ar. 1-5-11). In the Brhadaranyaka Sruti *agniḥ* (fire) has been called the luminous organ of speech. Commenting on the Sruti Sankara states : "The earth is the body, or the external container of that organ of speech which has been spoken of as the food of Hiranyagarbha (cosmic energy) and this terrestrial fire is its luminous organ, the content of the earth".

Evāyamagnau puruṣaḥ—(Br. Ar. 2-1-7). "The being who is in Fire I meditate upon as Brahman" said Gargya Balaki which was explained by Ajatasatru as *viṣāsahiḥ* (one who forbears the burning of the offering made into the Fire). In short it means 'forbearing'. Sankara says : "There is one God in Fire, speech and the heart" (*ognau vāci hṛdi caikā devatā*).

Ayamagniḥ sarveṣāṁ bhūtānāṁ madhu—(Br. Ar. 2-5-3). In the Madhu Vidya *agniḥ* (fire) has been called honey to all beings and all beings are like honey to this fire (meaning thereby mutual helpfulness).

Agnidevatā iti—(Br. Ar. 3-9-24). Asked as to what deity are you identified with fixed direction ? (*dhruvāyāṁ diśyasi*) Yajnavalkya said : "With the deity—Fire". "On what does fire rest ?" "On speech" (*vāciti*) (Br. Ar. 3-9-24). Sankara commenting on "With the deity Fire" says : "For overhead there is more light and fire is luminous" (*ūrddhvāyāṁ hi prakāśabhūyastvam*). The fire rested on speech."

The same Upanisad contemplates the visible world as the Fire (*asau vai loko agnirgautama*) (Br. Ar. 6-2-9).

It has been further stated in the Sruti : "When the Sun and the Moon have both set, Fire serves as one's light. It is through the fire that he sits, goes out, works, and returns" (Br. Ar. 4-3-4). This fire that is within a man (*ayamantaḥ puruṣe*) and digests the food that is eaten, is *vaiśvānaraḥ* (Br. Ar. 5-9-1).

The Mundaka Upanisad says that Fire (which is born of the *puruṣaḥ*, indicating self-resplendent, formless, unoriginated and pure, all-pervading Being) is the head of the *purusaḥ* (*agnirmūrddhā*) (Mund 2-1-3,4). The subsequent Sruti tells that 'From Him (the *puruṣaḥ*) comes the heaven world which is the first fire, having the Sun for its fuel. Rain-clouds (*parjanya*) herbs on earth (*oṣadhayaḥ*), men or sperms of man (*pumānretaḥ*) and woman (*yoṣitāyām*) are consecutively contemplated as the second, third, fourth and fifth fire indicating thereby the gradual process of creation and origin of all beings from that one supreme being (*puraṣaḥ*). The Purusah is the final cause of the origin of beings.

The details of the process have been dealt with elsewhere in the Pancagni Vidya, or the science of five fires elaborately treated in the Chandogya (5-3-1). Besides these references the word *agniḥ* (fire) occurs at various places in the Upanisads indicating sometimes the ordinary fire and sometimes special significance.

WHAT IS AGNIH.

The *agniḥ* (fire) has been defined by the authors of Upanisad as 'honey' (*madhu*)—or effect, being like honey—'of all beings from Hiranyagarbha down to a clump of grass', and all beings are honey or the effect of fire. This has been said so, because of mutual helpfulness (Br. Ar. 2-5-3). It has been also called as one of the four quarters of *Manah Brahman* (Ch. 3-18-2) and at another place, one of the four adjuncts (*kalā*) of the effulgent Brahman (4-7-3). It is the luminous organ of speech (Br. Ar. 1-5-11) and it rests on speech (*vāk*) (Br. Ar. 3-9-24). The word Fire (*agniḥ*) therefore did not indicate simply the ordinary fire that we come across in everyday life.

Similarly the word *sūryaḥ* (the Sun) has been used in the Sruti with some special significance. It would be wrong to conclude that the word meant merely the Sun in the sky.

In various Upanisads the terms like *sūryaḥ, sabitā, ādityaḥ* find mention and the Sun indicated by these terms has been identified with *Prāṇaḥ* (vital energy).

Ādityaḥ, *savitā* and *sūryaḥ* have been called *pitaram* in the Sruti because the Sun is the sponsor of all things manifested. *Prāṇaḥ* (the vital energy) has been called the Sun (*sūryaḥ*—"*sūryaḥ eṣa*") (Prasna 2-5). The Sun identified with *Prāṇaḥ* is the ruling force of Nature (In this connection vide the chapter on *Madhu Vidyā* where *Praṇaḥ*—vital energy has been identified with the Sun—*Sūryaḥ*).

Some of the reference are as follows :

Sūryamaganma—(Ch. 3-17-7). We have attained the higher light of the Sun. The detailed significance of the Sruti is : "Perceiving above the darkness (of ignorance) the brighter effulgence (of the Sun) as the higher light within the heart (*jyotiḥ paśyanta uttaram*) the bright source (of light and life) (implied in the word *Sūryaḥ*) among the gods we have reached the highest light (*jyotiruttamam*).

Sūryaḥ kalā—(Ch. 4-7-3). At another place the Chandogya Upanisad defines *sūryaḥ* as the second attribute of the Brahman.

Yatośscodeti sūryaḥ—(Br. Ar. 1-5-23). The Brhadaranyaka Upanisad declares that the Sun rises from the vital force and also sets in it *prāṇādvā eṣa udeti prāṇe astameti*). Sankara commenting on the Sruti says : "Externally the Sun rises from air and as the eye in the body, from the vital force—and in which, air and the vital force, he sets in the evening and when a man goes to sleep".

The underlying idea contained in the commentary becomes more explicit when the Sruti further elucidate the "samvarga principle" in subsequent verses.

Attributes of not being affected or contaminated by external visual impurities have been given to the Sun and the transcendental *ātman* alike because of its qualities of being unattached or untouched by the miseries of the world. Hence in the Kathopanisad it has been said : "*Sūryo yathā sarvalokasya cakṣurna lipyate cākṣuṣairbāhyadoṣaiḥ ekastathā sarvabhūtāntarātmā na lipyate lokaduḥkhena bāhyaḥ*"—As the Sun the eye of world is not affected by the external visual evils, so being the world, the one. *Ātman* (self) dwelling in all beings is never affected by the miseries of the world" (Kath 2-2-11).

Cakṣuṣī..Sūryau—(Mund. 2-1-4). The Mundaka Upanisad says that the Sun (*sūryaḥ*) is one of the eyes of Supreme Being (*puruśaḥ*). The next word in importance is *candra* which occurs in the following places :

Yaccandramaso—(Ch. 6-4-3). The Moon (*candraḥ*) has been thus analysed in the Chandogya Upanisad : "The red colour of the Moon Is of Fire (*tejasastadrūpam*), the white of water (*śuklaṁ tadapām*), the black of earth (*kṛṣṇaṁ tadannasya*). Thus disappears what we call Moon (*candrāt candratvaṁ apāgāt*) as a changeable object, being a name arising from speech. What is true are the three colours"(*trīṇi rūpāṇītyeva satyam*).

Sa candramā abhavat—(Br. Ar. 1-3-16). The Brhadaranyaka Upanisad says that "when the mind got rid of death, it became the Moon" (*tadyadā mṛtyumatyamucyata sa candramā abhavat*). *Manas* (mind) has been identified with *candraḥ* (the Moon) at various places in the Upanisad, because one is the reflection of the Sun ((*ādityaḥ*) and the other is that of the vital force (*prāṇaḥ*).

Prāṇasyāpaḥ..jyotirūpam—(Br. Ar. 1-5-13). The Moon has been called the luminous organ of the vital force.

Ayaṁ candraḥ sarveṣāṁ bhūtānāṁ madhu—(Br. Ar. 2-5-7). In the Madhu Vidya the Moon has been described as honey to all beings and all beings are like honey to this Moon (because of mutual helpfulness). The Sruti identified the being in the Moon with mind (*manas*) in the body.

In the Brhadranayaka Upanisad asked by a questioner as to through what support does the sacrificer go to heaven Yajnavalkya says : "Through the mind through the Moon (*manasā candrena*). Because the mind is Moon (*tadyadidaṁ manaḥ so asau candraḥ*). The moon is Brahma, the Moon is liberation" (Br. Ar. 3-1-6). Sankara thus comments on the Sruti : "Through the support of the mind viewed as the Moon, he attains heaven as the result of his rites—in other words, is released". The identity of the mind and the Moon is again established in the commentary also.

The Sruti again says : "When a man dies mind (*manas*) is merged in the Moon"(*candraḥ manaścandram*)(Br.Ar. 3-2-13). The principle of merging establishes the identity of the both once again on the one hand, on the other, it, as a technique of meditation. helps the aspirant to expand his inner self by establishing identity with the broader natural phenomena. After having said that *agniḥ* (fire), *sūryaḥ* (the Sun) and *candraḥ* (the Moon) become absorbed in the *vāyuḥ* (air) the Sruti proceeds on to explain further the process of absorption.

THE PROCESS OF ABSORPTION EXPLAINED.

It says : "When water dries up it goes into the air" (*yadāpa ucchuṣyanti vāyumevapiyanti*) (Ch. 4-3-2). The power of absorption of the *vāyuḥ* (air) is again emphasised in the present context. Sankara thus comments on the Sruti : "When water is dried up it attains the *vāyuḥ* (air) (*apiyanti*). Since *vāyuḥ* (air) absorbs (*saṁvṛṅkte*) powerful element like fire (*agnyādyānmahābalān*) it should be meditated upon (*upāsya*) as an element endowed with power of absorption (*saṁvargaguṇa*). The point of concentration is the absorbing faculties of *vāyuḥ*.

So long the Sruti spoke of the natural phenomena or more correctly the process of meditation appeartaining to gods (*adhidaivataṁ devatāsu saṁvarga darśanam*). Now the Sruti applies the technique to the spiritual field (*adhyātmam*). It says : "*Prāṇaḥ* (the vital energy) is *Saṁvargaḥ*" (absorber of all). The word *prāṇaḥ* (vital energy) used in the Sruti indicates according to Sankara the *Mukhyaḥ Prāṇaḥ* which has been explained elsewhere as *prāṇaḥ* "Born of one's mouth" (*mukhe bhavo mukhyaḥ*) (Ch. 1-2-7, 8).

The *Mukhyaḥ Prāṇaḥ* has been called *jyeṣṭhaḥ* (oldest) and *śreṣṭhaḥ* (the best) in the Chandogya Upanisad because the living organisms, before taking their birth acquires various tendencies of *Prāṇaḥ* in the mother's womb (*prāṇasya vṛttirvāgādibhyaḥ pūrvam*) (Ch. 5-1-1). The same Upanisad describes *Prāṇaḥ* (vital energy) as Brahman because life (living beings) exists on account of *Prāṇaḥ* (*asmin sati jīvanam*). To that *vāyuḥ* (indicating *prāṇa vāyuḥ*) of common understanding in this term the word *prāṇaḥ* is attached (*rūḍhaḥ*). Therefore the reflection of Brahman on *prāṇaḥ* (vital energy) is justified (*ato yuktaṁ brahmatvaṁ tasya*) according to Sankara (Ch. 4-10-5). At another place *Prāṇaḥ* has been called again the Supreme Brahman full of effulgence. The word *Prāṇaḥ* used in the present context indicates *mukhyaḥ prāṇaḥ, daiva prāṇaḥ* and *prāṇaḥ* indicating sense organs. It has been used in all comprehensive sense, though the commentator says that it is *mūkhyaḥ prāṇaḥ* which is indicated by the term. But the Sruti does not put such limitations (all the three aspects of *prāṇaḥ* have been elaborately dealt with in the Madhu Vidya). It is the Supreme Brahman that is indicated by the two terms *vāyuḥ* and *prāṇaḥ* both of which are identified in the Sruti as one.

The idea becomes more explicit as the Sruti proceeds on to explain the phrase—*prāṇo vāva saṁvargaḥ*. It says: "When a man sleeps speech (*vāc*) goes into breath, so does sight (*caksuḥ*), hearing (*śrotram*) and mind (*manas*). *Prāṇaḥ* indeed consumes all" (Ch. 4-3-3).

ABSORPTION EXPLAINED IN TERMS OF INNER LIFE.

The word *svapiti* in the Sruti is very significant. It is explained by the Sruti as "to attain one's own self" (*svamapīto bhavati*) 'he bocomes united with the True' (*satā sampanno bhavati*). A man is said to be sleeping because he has gone (*apīta*) to his own (*sva*). There is another word *svapnānta* meaning intensity of attaining one's own self (*svapna madhyam*). It may also indicate the art of attaining one's own self (*svapnāntaṁ svapnasatattvam*). In this stage the self is for the time being absorbed in the higher self. As a man reflected in the mirror attains his own original self when the mirror is taken away (*tatra hi-ādarśāpanayane puruṣa pratibimba ādarśagato yathā svameva puruṣamapīto bhavati*) so *jīvātman* (individual self) reflected as *caitanya* (pure consciousness—*caitanya pratibimbarūpeṇa*) for the manifestation of name and form (*nāmarūpavyākaraṇāya*) and entered into one's mind (*manasi praviṣṭā*) becomes united with his own self (*svamevātmānaṁ pratipadyate*) forsaking (*hitvā*) the reflection of the individual self known as *manas* (mind) and all its attributes (*mana ādyuparamo. .jīvarūpatāṁ mana ākhyāṁ hitvā*).

In an intensity of sleep (*suṣupti*) the *jīva* (individual self) is affected neither by *pāpa* (sins) (*ananvāgataṁ. .pāpena*) nor *puṇya* (virtues) (*ananvāgataṁ puṇyena*) the *hṛdaya* (heart) becomes free from all miseries (*tīrṇo hi sarvāñcchokān hṛdayasya*). That stage of desirelessness of the individual self is the stage of Highest Bliss (*eṣa parama ānandaḥ*) (Ch. 6-8-1). So when a man is qualified by the term *svapiti* he is then united with the True, that is the god qualified by the word *sat* (*satā sacchabdavācyayā prakṛtayā devatayā sampanno bhavati saṅgata ekībhūto bhavati*) that is, he, (the *puruṣaḥ*) leaving aside (*parityajya*) the qualifying adjuncts of the individual self reflected in the *manas* (mind) attains his own self—the *Sat* which is the highest Truth and becomes absorbed in it (*svaṁ sadrūpaṁ yatparamārtha satyamapīto apigato bhavati*).

In the waking stage the *jīvaḥ* (individual self) becomes fatigued (*śrāntobhavati*) on account of experiencing pleasure and pain accruing from virtue and vice (*jāgracchramanimittaḥ. .sukhaduḥkhādyanekāyāsanubhavācchrānto bhavati*). For that reason, the spent-up senses refrain from funcctioning in their spheres (*svavyāpārebhya uparamo bhavati*). The Sruti tells speech becomes tired, visual senses becomes fatigued. It is also said in the Sruti that speech is taken in, (*gṛhīta vāk*) visual and auditory senses are taken in (*śrotraṁ cakṣur gṛhītam*), *manas* (mind) is also taken in,—all these senses are subservient to *prāṇaḥ* (vital force) (*prāṇagrastāni*) and it is only the *prāṇaḥ* (vital force) in the body (*dehe kulāye*) (body conceived as nest) keeps awaking (*jāgarti*) untiringly (*aśrāntaḥ*). So the *jīvaḥ* (individual self) to recoup tiresomeness (*śramāpanuttaye*) attains the nature of his own self (*svaṁ devatārūpamātmānaṁ pratipadyate*) (Ch. 6-8-1 San. Com). The Sruti further explaining the point has said: "As a bird tied by a string flies first in every direction (*diśaṁ diśaṁ patitvā*) and finding no rest anywhere settles down at last on the very place where it is fastened (*bandhanamevopaśrayata*) exactly in the same manner *manas* (mind) that is—living or individual self in the mind—after flying in every direction and finding no rest anywhere settles down on *Prāṇaḥ* (*prāṇamevopaśrayata*). *Manas* (mind) is fastened to *Prāṇaḥ* (*manas* indicating all senses comprehensively) (Ch. 6-8-2).

The whole process of meditation becomes explicit with the interpretation of the term *svapiti* by the Sruti and the commentator. The Samvarga Vidya aims at "attaining one's self" or "absorbing in one's self" by a particular technique of thought process that everything 'merges' into *prāṇaḥ* (vital energy) or the *vāyuḥ* (air) when it is exhausted or extinguished. The Sruti has shown the principle of merging of an element into one,—apparently taken to be a Final Reality—is common both in the external sphere of human activity through sense perceptions by direct contact with natural phenomena and in the internal spiritual sphere. Experiences in outer world is coordinated with the inner life so that the former might be helpful to the latter, in meditating on abstract things.

The Sruti further goes into the process of merging in the following manner :"When a man sleeps speech (*vāc*) passes into *Prāṇaḥ*, so does sight (*cakṣuḥ*), hearing (*śrotram*) and *manas* (mind). It is the *Prāṇaḥ* (vital force) which absorbs all (*saṁvṛṅkta*) (Ch. 4-3-3). *Prāṇaḥ* is the root cause of all. But the word *prāṇaḥ* has already been identified with the True (*sat*—in the commentary) by the Sruti at various places *prāṇo brahma*"—(Ch. 4-10-5). Sankara has also said : "*Ato yuktaṁ brahmatvaṁ tasya*"—One is perfectly justified in attributing qualities of Brahman to *Prāṇaḥ* (Ch. 4-10-5, San. Com). The Sruti has said more than once that "all these creatures have their root in the True (*sanmūlāḥ*) they dwell in the true (*sarvāḥ prajāḥ sadāyatanāḥ*) and they rest in the True" (*satpratiṣṭhā*) (Ch. 6-8-6). Even if the word *prāṇaḥ* is used to indicate something other than Supreme Brahman the Sruti provides another argument. "When a man departs from hence (*puruṣasya prayato*) his speech is merged in his mind (*vāṅmanasi sampadyate*) his mind in his breath (*manaḥ prāṇe*) his breath in Fire (*prāṇaḥ*) *tejasi*) and Fire in the Highest Being (*tejaḥ parasyāṁ devatāyām* and that has been called the True (*tat satyam*) and the Supreme Self" (*sa ātmā*) (Ch. 6-8-6, 7). Sankara commenting on the Sruti says: "The subtle essence known as Sat (*sadākhya eṣa ukto animāṇubhāvo*) is the root of this universe (*jagato mūlam*). The universe is pervaded by it, it resembles the Sat (true) (*aitadātmyam*) it is the soul of the universe hence it has been called *etadātmā*, that is one whose inner self is *sat* (True) (*etat sat ātmā yasya sarvasya*) what is meant by it is that the whole universe is akin to the Supreme Self, called *Sat*" (*etena sadākhyenātmanātmavatsarvamidaṁ jagat*). It is by the Self (*ātmanā*) the universe has become like the self, called *Sat* (*ātmavatsarvamidaṁ jagat*). It is the cause which is known as *Sat* (*sadākhyaṁ kāraṇam*). It is the *Sat* (True) which is Supreme and beyond all (*satyaṁ paramārthasat*). So when the Sruti explains the details of the Samvarga Vidya, it first speaks of the process of absorption and how it is to be meditated upon, and along with *prāṇaḥ* (vital energy) how all the sense organs including mind (*manas*) become absorbed and finally rest with the Sat (True) that has been explained through the analogy of *Vāyuḥ* (air).

THE AIM.

The aim of the Vidya, as it appears to be from the final instruction of Uddalaka Aruni to Svetaketu is to lead the mind of the aspirant to the realisation of the *Sat* (True). Because Uddalaka says: "Thou art that" (*tattvamasi Śvetaketu*). But Svetaketu could not comprehend the underlying significance of the absorbing principle and again says: "Teach me further" (*vijñāpayatu*).

The aim of the Vidya becomes further explained when the Sruti proceeds on to say: "As (in the game of dice) all lower casts belong to him (*saṁyantyevam*) who has conquered with the Krta (*kṛtāya-vijitāya*) cast so whatever good deeds other people perform, belong to that Raikva (*yatkiñca prajāḥsādhu kurvanti..*) (Ch. 4-1-4). The underlying idea contained in the Sruti becomes explicit when in the end of the Vidya the Sruti eulogises the Samvarga Vidya". It says: "These five (the eater *vāyuḥ* and his food *agniḥ, ādityaḥ, candramas, āpaḥ*) and the other five (eater *prāṇaḥ* and his food speech, sight, hearing, mind) make ten and that is the *kṛta* (*pañcānye pañcānye daśa santastat kṛtam*) cast (representing the ten the eaters and the food). Therefore in all quarters those ten are food, and *kṛta* (the highest cast) (*sarvāsu dikṣvannameva daśa kṛtam*). These are called Viraj (of ten syllables) (*saiṣā virāḍannādī*) which eats food. Through this all this becomes seen (*tayedaṁ sarvaṁ dṛṣṭam sarvaṁ asyedaṁ dṛṣṭaṁ*) (Ch. 4-3-8). Sankara in his commentary explaining the term *kṛta* has said that all-absorbing fire originated apart from the speech etc., (*grasyante agnyādayo yaśca teṣāṁ grasitā vāyuḥ pañcānye vāgādibhyaḥ*) and their absorber *vāyuḥ* (air) (indicating thereby *agniḥ, ādityah, candramas āpaḥ*) making five and spiritual elements originating apart from *agniḥ* etc., like *praṇaḥ* (vital energy) and speech (*vāc*) making five—all these collectively become ten in number (*te sarve daśa bhavanti saṅkhyayā*). They are known by the term *kṛta* (collectively). The Sruti says 'one who has won with *kṛta* all the lower casts belong to him' *kṛtāyavijitāyadhareyāḥ saṁyantyevamenaṁ sarvam*) (Ch. 4-1-6).

Sankara then proceeds on to explain the various casts used in the game of dice, and concludes that on account of close connection with the figure ten individually spread over on all sides (*teṣāṁ sarvāṣu dikṣu*) that is ten directions along with *agniḥ* (fire) *vāc* (speech) etc., collectively making ten again (*daśasvapyagnyādyā vāgadyaśca..daśasaṁkhyāsāmānyādannameva*). *Kṛta* is called *Anna*. Because the Sruti says: "The Viraj (meter) consists of ten syllables and the *viraj* is like *anna* (food) (*daśākṣarā virāṭ..virāḍannaṁ iti hi śrutiḥ*). So on account of ten figures it is called *anna*" (food) (*ato annameva daśa saṁkhyatvāt*). For this reason, a dice consisting of four figures is included in the *Kṛta*. The Virat (Supreme) becomes ten along with *Kṛta* and is food (*annādi—annādinī ca kṛtatvena*). Because number ten is included in *Kṛta* (cast) so it is also *anna* (food), and *annādinī* (eater of food) (*kṛte hi daśasaṁkhyāntarbhūtāto annamannādinī ca sā* (Ch. 4-3-8 San Com). One who knows this as such (*tathā vidvān*) becomes like ten types of gods (*daśa devatātmabhūtaḥ*—acquires the faculties of ten different types of gods) and identifies himself with *virāṭ* on account of association with ten (types of faculties) figures, (*virāṭatvena daśa saṁkhyayānnaṁ* representing (food) (*annam*) and becomes eater of food (*annādī*) because of *Kṛta*. That *Virāṭ* resembling (*annam*) (food) and consumer of food (*annādī*) is seen by this universe having ten directions that is *Kṛta* (representing *Virāṭ*) is realised (*upalabdham*) by the ten(*sarvaṁ jagad daśadikṣaṁsthaṁ dṛṣṭam kṛtasaṁkhyābhūtayopalabdham* (Ch.4-3-8 San. Com.).

The Sruti speaks of two elements having faculties of absorbing things. It says: "There are the two absorbers (*dyau saṁvargau*) air (*vāyuḥ*) among the *devas* (gods) *prāṇaḥ* (vital energy) among the senses (*prāṇeṣu*) (Ch. 4-3-4). To understand the principle of absorption examples of *Vāyuḥ* (air) and *Prāṇaḥ* (vital energy) and their innate faculties were explained so that, one may, with these aids, comprehend the technique of absorption and trace out the Final Reality which absorbs all. Because when the student, out for begging, was asked by Saunaka Kapeya—"One God—who is he?" He said: "O Kapeya, mortals see him not (*nābhipaśyanti*) though he dwells in many places (*bahudhā vasantam*). He to whom this food belongs has not been given". The underlying idea being the food which has been refused, has really been refused to Brahman (Ch. 4-3-6).

The Samvarga Vidya becomes further explained when the Sruti says : "He is the Self of the *Devas*, (*pratyeyāyātmā devānām*) the creator of all beings (*janitā prajānām*) with golden tusks (*hiranya damṣṭrah*) the eater *babhasaḥ*) and not without intelligence (*anasūriḥ*). His greatness is said to be great indeed (*mahimānam*) because without being eaten (*anadyamānam*) he eats even what is not food (*anannamattīti*). Thus we do not meditate on that being (Ch. 4-3-7).

Sankara commenting on the Sruti states : "Reflecting on what had been said by the Brahmacarin Kapeya Saunaka approached the former and said—what you have termed as 'The mortals cannot see', we can see that (*taṁ vayaṁ paśyāmaḥ*). "How ?" (that is being explained). "He is the self of the manifested world (*sthāvara jaṅgamasya*). Moreover, (he) being manifested as divinely air, (*vāyurūpeṇādhidaivatam*) absorbs the *devas* (gods) like *agniḥ* (fire) etc., (*saṁhṛtya*) and having swallowed (*grasitvā*) them up (he) produces them again (*punarjanitotpādayitā*) and causes them to be reproduced,—And spiritually (*adhyātmañca*) that is being manifested as *Prāṇaḥ* (vital energy) (*prāṇarūpeṇa*) (he) becomes the sponsor of various senses like speech (*vāc*) etc., and other beings.

The commentator suggests an alternative explanation of the Sruti : "(That being) is the Self of gods like Fire (*agniḥ*), Speech (*vāc*) and (he) is the originator of the whole creation (*janitā prajānām*) and of the manifested world. The term *Hiraṇyadaṁṣṭraḥ* means one whose teeth never decay (*amṛtaḥ*) that is whose teeth do not break (*abhagna daṁṣṭraḥ babhasaḥ*) means one who is gifted with the nature of 'eating up' (*bhakṣaṇaśīlaḥ*). The word '*anasūriḥ*' indicates 'talented', '*sūriḥ*' '*medhāvi*' (gifted with intelligence) '*asūriḥ*' is therefore the negation of what is not '*sūriḥ*' (*na sūrirasūristai pratiṣedho anasūriḥ*). One who knows Brahman (*brahmavid*) characterises the glory of Prajapati as beyond all measurement (*atipramāṇam*) that is immeasurable (*aprameyam*) because he himself not being the edible (*abhakṣamāṇaḥ*) (used in the sense of 'not being absorbed' by anybody) eats up (*atti*) (used in the sense—absorbs), gods like Fire (*agniḥ*) and Speech (*vāc*). Saunaka Kapeya addressing the student (*brahmacārin*) says : "We try to be in closer touch with that Being—Modified Brahman (*yathokta - lakṣaṇaṁ brahma*) by meditation" (*upāsmahe*). Sankara, therefore concludes that the goal of the Samvarga Vidya is to attain Brahman modified by various terms (*lakṣaṇa* brahma). The technique of meditation is to understand the principles of absorption (*saṁvargaḥ*) and reproduction of this universe. The Vidya is in close affinity with the doctrine of realisation of the Reality of the Vedantist. *Vāyuḥ* (air) is one of the important composite parts of the creation so it has been taken as the medium of explaining how the manifested universe emerges as it were, from the modified Brahman and again becomes absorbed in it. Interpreting the manifested outer world with the principle of absorption the Sruti enters into inner spiritual life and applies the theory to explain all absorbing faculty of *Prāṇaḥ* (vital energy) which has been identified by Sankara as *Sat*—True—Brahman (Ch. 4-10-5).

THE PANCAGNI VIDYA.

The *Pañcāgni Vidyā* has been described at three places in the Upanisads—in the Chandogya, Brahadaranyaka, and Kausitaki Upanisads (Ch. 5-4-1; Br. Ar. 6-2-1 ; Kaus. 1-2). Sankara explains the ***Pañcāgni*** *Vidyā* as the process of meditation *(sādhanā vidhi)* on the results of the Agnihotra sacrifice (*agnihotrāpūrva vipariṇāma*). The story explaining the "process of meditation" is identical in all the three Upanisads.

The aim and purpose of the Vidya are to create a spirit of detachment (*vairāgyaṁ grāhayati*) (San. Com. Ch. 5-9-1) in the mind of the aspirant by showing him the transmigration of the reincarnating soul (implied in the term *anuparivartante*). The point is, if an aspirant performs the sacrifice with the object of attaining desired results he will attain the goal of rites, which has nothing to do with immortality (*na nitye amṛtatve vyāpāro asti*) (Introduction Br. Ar. 6-2-1). The reincarnating soul will go on rotating through five routes. At the end of the fifth chapter of the Brhadaranyaka Upanisad it has been said that the person who combines rites and meditation is begging the fire for a passage—*agne naya supathā* (5-15-1), (O Fire lead us along the good path). It is suggested in the above Sruti that there are many ways, that is why, it is specially mentioned good path (*supathā*) and these paths are the results of one's deeds. But *supathā* (good path) is one which does not lead to return. Sankara commenting on (Br. Ar. 5-15-1) the term *supathā* has said : "That is for receiving the fruits of our work, not along the southern dark way that leads to return but along the good, bright way (*śuklenaiva supathā*).

The Sruti giving a detailed description of the re-incarnating soul transmigrating through five routes, draws a contrast with the goal identified with the term *supathā* and indicates the route that will lead along the northern way, or the higher stages of spiritual life (terms like Uttara, Daksina have been used by the Sruti to indicate higher and lower stages. They have been explained fully in the Samvarga Vidya).

To be more clear, it may be mentioned, that it is enjoined for the twice-born to perform *Agnihotra*—Fire sacrifice, throughout their life. As a rule two oblations,—one in the morning and the other in the evening—are offered by the sacrificer whereas the third one entirely depends on his accord. For this reason the term '*āhuti*' (indicating two oblations) has been mentioned in the Sruti. Now a fire sacrificer (*agnihotri*) after his death, reaches the world of manes through *antarikṣa loka* etc., on account of his two offerings, and while returning, he passes through ether, (*ākāśa*) rains (*parjanyaḥ*), earth (*pṛthivī*), and food (*annam*) and woman (*yoṣā*) and takes his birth. An aspirant may or may not perform the *agnihotra* sacrifice but if he meditates on these five elements as five fires he will go along the northern way and not the southern way which helps the aspirant only to reach the world of manes.

The Chandogya Upanisad says : "He who knows the five fires is not defiled by sin even though he associates with them. He who knows this, is pure and clean and obtains the world of the Blessed" (Ch. 5-10-10) (*na pāpmanā lipyate śuddhaḥ pūtaḥ punyaloko bhavati*). The aspirant becomes holy by realising the significance of *Pañcāgni Vidyā* (five fires) (*tena pañcagni darśanena pāvitaḥ*). The Pancagni Vidya as mentioned in the three Upanisads does not confine itself to sacrificial rites or offering of oblations etc., the phrase *pañcāgnidarśana* clarifies the significance of the Vidya and it indicates a process by which impurities of an aspirant's mind are purified for the realisation of the Supreme Reality. The Brhadaranyaka Upanisad throws more light on the results of the meditation on the five fires. It says : "Those who know this as such—(as described referring to five fires in terms of fire, fuels, smoke, flame, cinder, sparks and faith)—and those others who meditate with faith upon the Satya-Brahman in the forest reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the Moon waxes, from him the deities of six months in which the Sun travels northward, from the deity identified with the world of gods, from him the Sun, from the Sun the deity of lightning. Then a being created from the mind (*of Hiraṇyagarbha*) comes and conducts them to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world" (Br. Ar. 6-2-15). The point is, those householders who know as above, that they are born of fire, as children of fire—who know that they have been born out of a number of fires—who know that they have been born out of a number of fires in this order and are but another form of fire and those others who meditate with—not upon—faith in the Satya Brahman, or Hiranyagarbha, in the forest, in other words the hermits and monks who constantly live in the forest, reach the deity identified with the flame.

So long as the householders do not know either the meditation on the five fires or the Satya-Brahman they are born of the fire of woman when the fifth oblation beginning with that of faith (the liquids) has been offered in order and again perform rites like the *agnihotra* with a view to attaining the other world. Through those rites they again go to the world of the manes, passing in order the deity of smoke etc., and again return, passing in order the rain-god and so forth. Then they are again born of the fire of woman, again perform rites and so on, thus rotating constantly like a persian wheel (*ghaṭiyantra*) by their comings and goings between this world and the next. But when they know the meditation on the five fires they are freed from this rotation and reach the flame. The flame here does not mean the tongue of fire but the deity identified with the flame and called by that name who is stationed in the northern route (*arccrīti nāgni jvālāmātram kim tarhi ? arccirābhimāninyarccilḥśabdavācyā devatā uttaramārgalakṣaṇā* San. Com. Br. Ar. 6-2-15).

The Brhadaranyaka Upanisad further clarifies the point by drawing a contrast in the following manner :—"While those who conquer the worlds through sacrifices charity (*dānena*) and austerity (*tapasā*) reach the deity of smoke, from him the deity of night, from him the deity of fortnight in which the Moon wanes, from him the deities of six months in which the Sun travels southward, from them the deity of the world of the manes, and from him the Moon. Reaching the Moon they become food. There the gods enjoy them as the priests drink the shining Soma juice (gradually, saying as it were) flourish, dwindle and when their past action is exhausted, they reach (become like) this ether (*ākāśa*), from the ether, air, (*vāyuḥ*) from air, rain (*vṛṣṭi*) and from rain, the earth (*pṛthivī*). Reaching the earth they become food. Then they are again offered in the fire of man, thence in the fire of woman, whence they are born and perform rites with a view to going to other worlds. Thus they rotate". The Sruti indicates a third course and says : "While those others who do not know these two ways, become insects and moths and these frequently biting things" (gnats and mosquitoes) (Br. Ar. 6-2-16).

From the above two references it is evident that those who do not understand the real significance of the Pancagni Vidya and do not combine meditation with ritualism, go on rotating from one world to another. They do not attain Reality. The phrase *lokāñjayanti* (conquer the worlds) suggests varieties of results (*phalatāratamyamabhipretam*)—through sacrifices such as Agnihotra, charity, distribution of gifts among beggers outside the altar and austerity such as *kṛcchra* and *cāndrāyaṇa* and the aspirants reach smoke (*dhūmamabhisaṁbhavanti*) (Br.Ar. 6-2-16).

By drawing a contrast between the two, the Sruti enjoins meditation on five fires beginning with the fire of heaven, as a means to attaining the northern way in order that he may enjoy the results of specific rites hence the meditation on heaven as fire etc., is introduced. Before proceeding, it may be mentioned, that King Pravahana Jaivali put five questions to Svetaketu and a reply to the fourth question in Brhadaranyaka and fifth in the Chandogya Upanisads are the process of meditation on the five fires or the Pancagni Vidya (vide Br. Ar. 6-2-2). According to the Chandogya Upanisad also King Pravahana put five questions and they are identical.

The questions according to Brhadaranyaka Upanisad are as follows

1. "Do you know how these people diverge after death ?"
2. "Do you know how do they return to this world ?"
3. "Do you know how the other world is never filled by so many people dying thus again and again ?"
4. "Do you know after how many oblations are offered water (the liquid offerings) rises up possessed of a human voice (or under the name of a man) and speaks ?"
5. "Do you know the means of access to the ways of gods, or that to the way of the manes doing which people attain either the way of the gods or the way of the manes ?" (Br. Ar. 6-2-2).

Questions in the Chandogya Upanisads are like the following—

1. "Do you know to what place men go from here ?"
2. "Do you know how do they return again ?"
3. "Do you know where the path of Devas and the path of the fathers diverge ?"
4. "Do you know why that world never becomes full ?"
5. "Do you know why the fifth libation, water is called Man ?" (Ch. 5-3-1 to 3).

In the Kausitaki Upanisad the questions are not too many. "The world heaven (*lokaḥ*) O Gautama, is fire, (*agniḥ*) the Sun is its fuels (*samit*) the rays, its smoke (*dhūmaḥ*), the day, its flame (*arccih*), the four quarters, its cinder (*diśoaṅgāraḥ*) and the intermediate quarters, its sparks (*avāntara diśo visphuliṅgāḥ*). In this fire, gods offer faith (liquid oblations in subtle form). Out of that offering King Moon is born (a body is made for the sacrificer in the Moon)" (Br. Ar. 6-2-9 ; Ch. 5-4-1).

In the above, we are enjoined to look upon heaven which is not fire, as fire, as in the case of man and woman later on. Of that Fire, Heaven, the Sun are the fuels, because of the kindling, for heaven is illumined by the Sun. The rays, its smoke, because of the similarity of rising from the fuels, for the rays emanate from the Sun, and smoke as we know comes out of the fuels. The day, its flame, because both are bright. The four quarters its cinder because both represent a pacified state (space like cinder, has no heat or lustre). The intermediate quarters, its sparks because they are scattered like sparks. In this fire of heaven, possessed of such attributes the gods, Indra etc., offer faith as an oblation, out of that offering King Moon, king of the manes and Brahmana is born.

The word *agniḥ* (fire) is very significant because heaven is being contemplated as fire (*agniḥ*) and in subsequent passages *parjanya* (rain), *pṛthivī* (earth), *vak* (speech) and *yoṣā* (woman) have also been called *agniḥ* (fire).

In these five fires offerings were made producing five results. A clear chart to this effect may be drawn in the following manner :—

Agniḥ.	*Offerings.*	*Results.*
1. *Dyulokaḥ*	*Śraddhāḥ*	*Somaḥ*
2. *Parjanyaḥ*	*Somaḥ*	*Varṣa*
3. *Pṛthivī*	*Varṣa*	*Annaḥ*
4. *Puruṣaḥ*	*Annaḥ*	*Retas*
5. *Yoṣā*	*Retas*	*Garbha*

Both Chandogya and the Brhadaranyaka Upanisads come to the conclusion, after describing the *Pañcāgni Vidyā* that those who (even though they still be *gṛhasthas*—householders) understand the real significance of the doctrine of five fires and those who in the forests follow faith and austerity (the *vānaprasthas*, *parivrājakas* and *naiṣṭhikas*) go to the light (*arcis*) from light to day, from day to the bright half of the Moon, from the bright half of the Moon to the six months when the Sun goes to the North, from the six months when the Sun goes to the North to the year, from the year to the Sun, from the Sun to the Moon, from the Moon to the lightning. There is a person not human (*amānava*) who leads them to Brahman (the conditioned). This is the path of the Devas (*Brahma gamayatyeṣa devayānaḥ panthā iti*) (Ch. 5-10-1, 2).

The commentator while interpreting the above raises a controversy about the *Naiṣṭhika Brahmacārī* (a life-long *brahmacārī*) and the *gṛhastha* (a househoier) and attempts to adjust both of them. It uses a very significant word—*Ūrddvaretas* [supra-sex (a)—To curb sex energy and utilise it in the interest of inner evolution—that is, the evolution of man into superman, his development in the direction of the acquisition by him of higher consciousness and opening up of his latent forces and faculties].

(a) The term as been used by a Russian author Ouspensky in his—"A New Model of Universe" Eng. Ed. published by Kegan Paul, Trench, Trubner and Co. Ltd. London —1931.

According to *purāṇas* and *smṛtis* only those who have attained the stage of (supra-sex) *ūrddhva retas* can go along the northern way (*nānūrdhvaretastvaṁ cedultaramārgapratipattikāraṇam purāṇasmṛtiprāmanyādiśyata*). Now those householders who know the inner significance of the doctrine of five fires and where it leads to, or in other words, who knows that the whole cyclic process goes to prove that one who is not *ūrddhva retas* is born again and again in mother's womb (*garbha*) also go along the Southern way. The Vidya, in other words, stresses the need of transmutation of *Retas* into *Ojaḥ*. To be more clear, a little detailed explanation is needed.

The origin of Retas is *annaḥ* (food) because the Sruti says : "*Puruṣaḥ* (here indicates—a man) is the fire, in him food is offered resulting in the formation of Retas" (vital seed, sperm) (implied in *–puruṣo vāva gautamāgnistasya. .tasminnetasminnagnaudevā annaṁ juhvati*) (Ch. 5-7-1,2). Retas is the substance of food sustaining the vital energy implied in the term *deva* (indicating *prāṇaḥ*) in the Sruti. Consequently it will also sustain the *manas* whose origin is also *annam* (food) (*annasyāśyamānasya yo aṇimā sa ūrddhvaḥ samudīṣati tanmano bhavati*) (Ch. 6-6-2). The subtle portion of food, when eaten, rises upward and becomes mind. Now Retas (vital seed—sperm) which sustains *manas* (mind) has to be transmuted into or purified into *Ojaḥ*. The idea of purification is more suitable to the present context because of the association of the word *agniḥ*. Inner evolution is not possible if *Retas* is not purified into *Ojaḥ* and *Manas* into *Saṁkalpaḥ* (*saṁkalpo vāva manaso bhūyān*) (Ch. 7-4-1). Determination is better than mind. Because the Sruti says : "When a man determines then he thinks in his mind, then he sends forth speech and he sends it forth in a name. In a name the sacred hymns are contained in the sacred hymns all sacrifices. *Saṁkalpaḥ* is the modification of *manas*, the impurity of *manas* is *vikalpaḥ* (negation of determination or undetermination) which drags the aspirant to the lower strata of mental life and distracts him from the path of duty. Therefore *Saṁkalpaḥ* is to be purified of *vikalpaḥ* in the fire (*agnih*). *Saṁkalpaḥ* is an attribute of *buddhiḥ* (intelligence) (*niścayātmikā buddhiḥ*) *saṁkalpaḥ* has to be purified again because Sruti says *citta* (thought implying consideration and reflection) is better than determination (*saṁkalpaḥ*) (*cittaṁ vāva saṁkalpādbhūyaḥ*) (Ch. 7-5-1). Because all these (beginning with mind and ending in sacrifices centre in consideration—*citta*) consist of consideration and abide in consideration. Therefore if a man is inconsiderate even if he possesses much learning people say of him, he is nothing, whatever he may know, for if he were learned, he would not be so inconsiderate. But if a man is considerate even though he knows but little to him indeed do people listen gladly. *Citta* is the centre. *Citta* is the Self (*cittamātmā*). *Citta* is the support of all these (*cittaṁ pratiṣṭhā*) (Ch. 7-5-2). *Citta* has again to be purified because undisturbed state of *cittaḥ* is the next higher ideal which has to be achieved. That reluctance on the part of the aspirant to desist from the path confined to ritualism alone is bound to lead him to cyclic process of birth and death, is evident from the way of exposition of the *Vidyā*. Towards the end of the *Vidyā* the Sruti does not fail to emphasise that while those other who do not know these two ways (*ya etau panthānau na viduste*)—the Northern and Southern, that is, do not practise either meditation or rites to attain the Northern or Southern way respectively—*uttarasya dakṣiṇasya vā pathaḥ pratipattaye jñānaṁ karma vā nānutiṣṭhantītyarthaḥ* —(Br. Ar. San. Com. 6-2-16)—become insects and moths. This last transmigratory existence is very painful and it is extremely difficult for one who has fallen into it to get out of it again. In the Chandogya Upanisad it has been stated : "On neither of these ways those small creatures (flies, worms etc.) are continually returning of whom it may be said, Live or Die, theirs is a third place" (5-10-8).

The sum and substance of the entire passage is that, we must therefore, try our best to give up our natural pursuit of work and knowledge, and practise those rites or meditation which are enjoined by the scripture and are the means of attaining the Southern or Northern way. So it has been stated in another Sruti in the Chandogya Upanisad : "The deliverance from this state indicating—having become mist (*abhraḥ*) he becomes a cloud having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eats the food, and beget offspring he henceforth becomes like unto them—is indeed much more difficult (Ch. 5-10-6). Therefore one should cultivate a disgust (for return to the world) (*tasmāṭjugupseta*). That is striving for liberation. It is also clear that between these two even greater care should be taken to secure the means of attaining the Northern way, for it has been said: "Thus do they rotate".

To divert the attention of the aspirant from pure ritualism to ritualism combined with meditation the Sruti adopts another means, and describes how the body of the aspirant after death is offered to fire (funeral pyre) because of his origin in fires and how he again returns to this world.

The Sruti says : "When born (as a result of offering of *retas* into the fire of woman—*yoṣā*) he lives whatever the length of his life may be (*yavādāyuṣaṁ jīvati*). When he has departed, his friends carry him as appointed, to the fire (funeral pyre) from whence he came, from whence he sprang (*yataḥ saṁbhūto bhavati*) (Ch. 5-9-2). Again he goes upward and having enjoyed the results of his actions he comes back to this world through ether, (*ākāśa*) air, (*vāyuḥ*) mist, (*dhūmaḥ*) and cloud (*abhraḥ*) (Ch. 5-10-5). Having become a cloud he rains down (*megho bhūtvā pravarṣati*). Then he is born as rice and corn (*vrīhiyavā*), herbs and trees sesamum and beans. From thence deliverance is beset with difficulties (*durniṣprapataram*). For whoever the person may be that eats the food and begets offspring (by sprinkling *retas* as an offering into the fire—*yoṣā* woman) he henceforth becomes like unto them (Ch. 5-10-6).

The term *durniṣprapataram* or *durniṣprapatataram* according to the commentator, is very significant in the Sruti. Because the explanation of the term helps to create a spirit of detachment (*vairāgyam*) in the mind of the aspirant. The word *durniṣprapataram* means *durniṣkaraṇam* or *durniḥsaraṇam*—difficult to come out or merge. The Sruti wants to stress that it is difficult to emerge into the new round of existence after having exhausted the results of one's past actions. The underlying idea is to explain various complexities involved in the process so that an aspirant's mind is naturally diverted from mere ritualism prescribed in the Vedas and practised for obtaining desired results, to meditation leading to the realisation of the Ultimate Reality.

The complexities are multifarious. When a living being (*jīva*) rains down after the exhaustion of his action (in the next world) (*varṣadhārārūpeṇa seṣakarmā papati*) he may fall down on mountain ranges. Some of them with little or no actions are born as paddy, barley, herbs, creepers, trees, sesamum and beans. The number of those who return in the shape of paddy barley etc., after ending their actions are many. For this reason, the pronoun '*te*' in plural number has been used. It is because of the fact that those who rain down in torrents during rainy season come in contact with submontane regions, unnavigable river, ocean, forest, desert and land where people cannot go and assume thousand different forms, therefore it becomes certainly difficult for them to emerge (into the new existence by taking birth)—*durniṣprapatara*.

The point is, new phase of existence will not be possible for those beings who having exhausted their actions in the next world fall down into the earth in shape of rains until they are born as edibles and eaten up by those who can discharge *retas* (vital seed-sperm) in women. This is also very difficult. Because they emerging from the submontane region (in shape of rain water) may flow into the rivers (*giritaṭādudakasrotasaḥ uhyamāna nadīḥ*) and from there into oceans. Thereafter they may be swallowed up by sharks and other ferocious (aquatic) animals who are again eaten up by others. (Or it may be so that). These beings are again drawn up by clouds with water (of the ocean) while living submerged in the depth of the ocean with sharks and other animals and again may fall down (in shape of rains) in some deserts, valleys and land unfrequented by human beings and may remain there, sometimes (it may so happen that) they may be drunk up by creatures like snake and deers who again may be eaten up by others and thus they rotate in this way (*evamprakārāḥ parivarteran*) (without taking birth). Sometimes they are in a place where they are dried up without being eaten. Even if they are born in place where they may be eaten up, it may become very difficult to come in contact with living beings who can discharge *retas* (vital seed-sperm) and emerge into new phase of life.

Even they attain the stage of *vrīhi* (paddy) and *yava* (barley) emerging from that stage also it beset with difficulties, and more irksome. Sankara takes the terms '*durniṣprapatara*' in the Sruti as '*durniṣprapatatara*' (in comparative degree). Because he says that first of all it is very difficult to achieve the stage of paddy and barley etc., (*vrīhiyavādibhāvo durniṣprapataḥ*) and it is more difficult to get into the body of those who can discharge *retas* (vital seed-sperm). Because they may be eaten up by one who is *ūrddhvaretas* (a *brahmacārin*) or a *sannyāsī* (who had not discharged *retas*) or a boy or an old man who have lost all potentialities. So in that case also, they will wither away in the intermediary stage (without taking birth).

So the difficulty of attaining a new birth cannot be overestimated. It is only at a particular moment when (by chance) according to Kakataliya logical principles they are eaten up by one who can discharge *retas* (vital seed-sperm) then alone they acquire all the propensities of actions relating to one who is '*retasig*' (capacity of discharging *retas*). The subtle beings desiring to come down to this earth on the basis of their work (implied in the term *anusayī*) assume the forms of their eaters, because, the substance of *retas* (vital seed-sperm) is the product of the body as a whole *(sarvebhyo aṅgebhyastejaḥ saṁbhūtam)* (vide San Com. on Ch. 5-10-6) under any circumstances the whole process is difficult and complex. The purpose of describing these difficulties in getting into a new birth is to attract the mind of the aspirant to the path of righteousness because in the subsequent passages it has been said : "Those whose conduct has been good, will attain some good birth" (*tadya iha ramaṇīyacaraṇā abhyāso ha yatte yonimāpadyeran*) the birth of a Brahmana, or a Ksattriya or a Vaisya. But those whose conduct has been evil will quickly attain an evil birth (*kapūyacaraṇā . . kapūyaṁ yonimāpadyeran*) the birth of a dog or a hog or a *caṇḍāla*. On neither of these two ways those small creatures (flies worms etc.) are continually returning of whom it may be said, 'Live and die' (Ch. 5-10-7, 8). The Sruti stresses the purifying effect of the *Pañcāgni Vidyā* when it says : "He who knows the five fires is not defiled by sin (*na pāpmanā lipyate*) and becomes pure (*śuddhaḥ*), holy (*pūtaḥ*) and obtains the world of the Blessed (*puṇyaloko bhavati*) (Ch. 5-10-10).

THE SANDILYA VIDYA.

The *Śāṇḍilya Vidyā* finds mention in the Chandogya Upanisad (3-14-1 to 4). It begins with the *mantram* (*sarvaṁ khalvidaṁ brahma tajjalāniti śānta upāsita*)——"all this is Brahman, let a man meditate on (*upāsita*) it, as the cause of creation, (*tajjam*) the final goal of absorption (*tallam*) and preserver of all (*tadanam*) being perfectly quiet (*śānta*)".

Sankara at the very outset, states that the process of meditation (*upāsanaṁ vidhitsannaha*) on the Immortal (*amṛtaḥ*) Brahman, which is omnipotent (*anantaśaktiḥ*), full of multiple quality (*anantaguṇavataḥ*) and may be meditated upon in various ways (*anekabhedopāsyasya*) is being narrated here.

Explaining the term *sarvam* he says : "It means all (*samastam*), *idam* means this world, (*jagat*) which is modified (*vikṛtam*) according to name and form (*nāma, rūpa*) and within the reach of the sense perception (*pratyakṣādi viṣayam*). It manifests from the eternal cause Brahman (*brahma kāraṇam*). It is the oldest like the Supreme Brahman (*vṛddhatamatvad-brahma*).

Explaining the word *tajjalāniti* he states *tejas* (fire principle), *āpa* (water) and *anna* (food) originate from *Brahma* (*brahmano jātam*). So it has been called, *tajja*. Similarly by process of devolution (*pratiloma*) they all return back to Brahman (*brahmani liyate*), hence it has been called *tallam*. And in the stage of existence (*sthitikāle*) they try to rest on Brahman, therefore, it has been called *tadanam*. Thus the three stages are identical with Brahman, (*brahmātmatayā*). The existence of the world apart from Brahman is beyond conception (*tadvyatirekeṇāgrahaṇāt*.) Hence all this is Brahman (*sarvaṁ khalvidaṁ brahma*) and one should meditate upon it quietly (*śānta*). The term *śānta* according to Sankara is (*rāgad-veṣādidoṣarahitaḥ*) i. e. free from the sins of attachment and anger etc.

KRATUH.

Next, the Sruti explains the process of practising this special course of meditation for higher knowledge. It says : "A man is a creation of Will (*kratumayaḥ puruṣaḥ*). The term *Kratuḥ* according to Sankara is firm conviction (*niścayaḥ adhyavasāya*) that is he should think—This is this and not that" (*evameva nānyathetyavicaiaḥ pratyayaḥ*).

It has been further stated that a man is a creature of *Kratuḥ* (will) (*kratumayaḥ puruṣaḥ*). According to what he wills he becomes in this world (*kraturasmilloke puruṣo. . bhavati*). So will he become when he will depart from this life (*tathetaḥ. . pretya bhavati*). Let him therefore, have this *kratuḥ* (will) that Brahman is *tajjalam* i.e., the cause of creation (*tajjam*) the final goal of absorption (*tallam*) and the preserver of all *tadanam* (Ch. 3-14-1).

THE PRACTICE OF KRATUH.

Next the Sruti explains how *Kratuh* is to be practised. It is stated, 'the mental being (*manomayaḥ*) is one whose body is vital energy' (*prāṇaśarīraḥ*).

Sankara explains the term *manomayaḥ* as *manaḥ prāyaḥ* i.e. the organ by which one thinks (*manute aneneti manaḥ*). That *manas* through its faculties (*svavṛttyā*) runs towards the objects (*viṣayeṣu pravṛttaṁ bhavati*). A man becomes absorbed in that mental being by virtue of *manas* (*tena manasā tanmayaḥ*). The attitudes of attachment and detachment (*pravṛtta* and *nivṛtta*) of *puruṣaḥ* are the virtues of *manas*. On account of this, a man is under the influence of mental tendencies.

The term *prāṇaśarīraḥ* (vital energy) has been thus explained by Sankara: "The word *prānaḥ* means the subtle body (*liṅgātmā*) comprising of two forces:—*vijñāṇa* (knowledge), and *kriyā* (action). That being whose body is *prāṇaḥ* (vital energy) is *prāṇaśarīraḥ*". The Sruti has already stated that the mental being (*manomayaḥ*) is the vital energy (*prāṇaśarīraḥ*) (Mund. 2-2-7). Its form is that of light (*bhārūpaḥ*). Sankara explains the term *bhārūpaḥ* as *dīptiścaitanya lakṣaṇam* that is, brilliancy of consciousness. Its thought is true (*satyasaṅkalpaḥ*). The term *satyasaṅkalpaḥ* according to Sankara means one who does not deviate from Truth (*satya avitathāḥ*). The thoughts of worldly men are uncertain (*anaikāntika*) but that of *Īśvaraḥ* (god) is not so (*na īśvarasya*). Its nature is like that of ether *ākāśātmā*. *Ākāśātmā* means one whose body is like that of *ākāśa* i.e. all-pervading (*sarvagatatvam*), subtle (*sūkṣmatvam*) and devoid of form (*rūpādihīnatvam*).

It is from him all actions start (*sarvakarmā*) i.e. the whole world is His creation. He is the creator of all (*sa hi sarvasya kartā*). From him all desires originate (*sarvakāmaḥ*) i.e. one who is full of all desires without their evils (*doṣarahitā*). When *kāmaḥ* (desire) is considered as duty (*kartavya*) there cannot be a separate significance other than god (*na kāmasya kartavyatvāt. . pārārthyaprasaṅgācca devasya*).

It is all kinds of sweet odours (*sarvagandhaḥ*) and sweet tastes (*sarva rasaḥ*). It has already been stated in the Chandogya and Brhadaranyaka (Br. Ar. 1-3-3; Ch. 1-2-2) that when the Devas (gods) and Asuras (those who are not gods) struggled (*saṁyetira*) the *Devas* took *Udgītha* (Om) thinking that they would vanquish the Asuras with it. They meditated on the *Udgītha* as the breath (scent) in the nose but the Asuras influenced it with evil. Therefore we smell by the breath in the nose both sweet and bad odours. God (*Īśvaraḥ*) is free from sins (*na ca pāpmā saṁsarga*) consequently there cannot spring up evils in Him due to *avidyā* (ignorance). Hence it has been said all kinds of sweet odours and sweet tastes start from Him (San. Com. on 3-14-2 Ch.). That God is all-pervading (*abhyāttaḥ*). He never speaks (*avākī*) (Ch. 3-14-2). He is never eager to posses (*anādaraḥ*). Because he is self-possessed (*āptakāma*).

THE SECOND STAGE OF KRATUH.

Proceeding further it has been stated : "He is smaller than a corn of rice" (*aṇiyān vrīhervā*). Sankara commenting on the term *aṇiyān* states : "The *ātman* of aforesaid qualifications which resides within the lotus of my heart (*yathoktaguṇo me mama. ātmā antarhṛdaye hṛdayapuṇḍarīkasya antaḥ*) is the subtliest (*atyantasūkṣmatva*) to the farthest limit. The examples of *vrīhi*, *yava*, *sarṣapa*, *śyāmāka*, and *taṇḍula* have been given to indicate subtlity". The Sruti states : "He is smaller than a corn of rice (*aṇiyān vrihervā*) or a corn of barley (*yavādvā*) or a canary seed (*śyāmākādvā*) or the kernel of a canary seed (*śyāmākataṇḍulādvā*)". Let it should be proved that the measurement of *ātman* is subtler than *śyāmāka*. The Sruti putting forth counter suggestions says : "He is greater than the earth (*jyāyān pṛthivyā*), the sky (*antarikṣāt*) the heaven (*divo*) and all these worlds (*lokebhyaḥ*). He is within my heart (*eṣa me ātmantarhṛdaya*) (Ch. 3-14-3,4)". This process of meditation has been described in the Chandogya as the Sandilya Vidya. (a)

Prof. Ranade explains the Sandilya Vidya as a "doctrine of karman" and says "fate alone betakes a man in the next world for which he has paved the way by his work in this life". (Constructive Survey of Upanisads page 50).

Dr. B.M. Barua however, has summarised the doctrine of Sandilya under three heads—(1) The nature of the Absolute Brahman, (2) Soul is the divine element in man and (3) realisation of the Divine nature is the Supreme end of a man's life. (Pre-Buddhist Indian Philosophy page 12).

THE BHUMA VIDYA

The *Bhūmā Vidyā* finds mention in Chandogya Upanisad (7-23-1). The term *Bhūmā* according to Sankara indicates *mahat* (Infinite) and beyond which there is nothing (*nīratiśayam*). It also indicates—*bahu.* That which is *bhūmā* is Bliss (*bhūmaiva sukham*). Things of lower order (*tataḥ arvāk*) in comparison to *bhūmā* are limited (*sātiśayatvādalpam*). Hence there is no Bliss in them (*atastasminnālpe sukhaṁ nāsti*). Because limited objects beget desire for achieving higher objects (*alpasyādhikatṛṣṇāhetutvāt*). And *tṛṣṇā* (desire) is the root of sorrow. Consequently they are never considered as Bliss (*nahi duḥkhabījaṁ sukhaṁ dṛṣṭam jvarādiloke*). Hence it has been rightly said there is no bliss in limited objects and *bhūmā* is bliss. *Bhūmā* does not become the cause of *tṛṣṇā* (desire) which is the root of all sorrow (San Com. 7-23-1).

BHUMA EXPLAINED THROUGH SIGNS.

Sanat Kumara imparted the *Bhūmā Vidyā* to Narada and said : "Infinite (*bhūmā*) is Bliss (*sukham*). There is no bliss in anything finite (*alpa*). When Narada asked Sanat Kumara what was *Bhūman*, he said it may be explalned through signs (*lakṣaṇa*) and they are the following :—

"Where (one) sees nothing, (*yatra nānyat paśyati*) other than what is to be heard (*nānyacchṛṇoti*), understands nothing other than what is to be understood (*nānyadvijānāti*) that is *Bhūmā* (*sa bhūmā*)—Infinite. Bhuma is immortal (*amṛtaḥ*). It rests in its own greatness (*sve mahimni*) and not even in greatness" (*na mahimni*) (Ch. 7-24-1).

The sense of diversity (*bheda darśana*) is due to *avidyā* (ignorance) (*avidyāvasthāyām*). With a view to indicating the absence of the sense of diversity in *Bhūmā* it has been said, "*na anyat paśyati*" (San. Com.—*tadabhāvatvalakṣaṇasya vivakṣitatvāt nānyat paśyatīti viśeṣaṇam*). He does not see anything other than what is to be seen that is Self, where there is no diversity.

Commenting on the term *amṛtaḥ* Sankara stated : "Through *avidyā* (*yatrāvidyāviṣaye*) one sees the others by the help of others (*anyo anyenānyat-paśyatīti*) and that is all finite (*alpa*). It exists so long as *avidyā* (ignorance) exists (*avidyākālabhāvītyarthaḥ*). As the objects seen in a dream exist just upto the moment of awakening so it is the *alpa* (finite). Hence due to finiteness it is mortal (*tanmartyaṁ*). It is perishable (*vināśi*) like the objects of dream state (*svapnavastuvadeva*). The opposite to *alpa* (finite) is *Bhūmā* (infinite) and that is *amṛtaḥ*" (immortal) (San. Com on 7-24-1 Ch.).

Location of Bhuma.

Narada asks Sanat Kumara : "Where does the *Bhūmā* exist ?" Sanat Kumara replied : "It rests in its own greatness" (*sve mahimni*). Commenting on the phrase *sve mahimni* Sankara states : "The *Bhūmā* is established (*pratiṣṭhita*) in its own *vibhūti*" (power). Sanat Kumara said : "If you want to know the highest truth (*paramārtha*) about *Bhūmā* it may be said that *Bhūmā* is not established even in its own greatness (*mahimni*). It does not exist in anything (*apratiṣṭhitaḥ anāśritaḥ*) and it does not rest in anything".

"All the objects in this world like cows, horses, elephants, gold, slaves, wives, field and houses rest in something else (*anyasminpratiṣṭhita*) but the *Bhūmā* (infinite) cannot rest in something different from itself. The infinite (*bhūmā*) is below (*adhastāt*), above (*upariṣṭāt*), behind (*paścāt*), before (*purastāt*), right (*dakṣiṇataḥ*) and left (*uttarataḥ*)—It is indeed all this" (*evedaṁ sarvam*) (Ch. 7-25-1).

What is Bhuma ?

Next follows the explanation of the Infinite (*bhūmā*) as the Self (*ātmā*) : "Self is below. above, behind, before, right, and left—Self is all this".

"He who sees (*paśyannevam*), thinks (*manvāna*), and understands (*vijānan*) this, loves the Self (*ātmaratiḥ*), delights in the Self (*ātmakrīḍa*) is one with the Self (*ātmamithuna*), rejoices in the Self (*ātmānandaḥ*), He becomes a *svarāṭ* (ruler of his own self). In all the worlds his desires are attended to" (Ch. 7-25-2).

The instruction on *Bhūmā Vidyā* commences with the meditation on the name (*nāmaivaitat* Ch. 7-1-4). Sankara says : "As an image (*pratimām*) is meditated upon as Visnu so the name (*nāma* of Rg, Yajus etc.,) should be meditated upon as Brahman" (*brahmabuddhyā yathā pratimāṁ viṣṇu buddhyopāste*). The term *nāma* here indicates that which is transitory, perishable (*vināśī*) unreal (*anṛta*) and caused (*janyapadārtha*).

The Sruti states : "*Vāc* (speech) is better than name (*bhūvasī*) (7-2-1). Then comes *manas* (mind) (Ch. 7-3-1). It is better than *Vāc*". In ascending order next comes *Saṅkalpa* which has been considered better than *manas*. Sankara commenting on the *saṅkalpa* states that it is one of the tendencies of the internal organs (*antaḥkaraṇavṛttiḥ*). It indicates the strength of determining what is right and wrong (*kartavyākartavya viṣayavibhāgena samarthanam*) (Ch. 7-4-1). Next in order is *citta* (consciousness) which is greater than *saṅkalpa* (7-5-1). The term *citta* according to Sankara indicates *cetayitṛtvam* (the faculty of being conscious)that is, consciousness of the knowledge of the present, and the strength of determining the importance of certain things in the past and future (*atītānāgataviṣaya-prayojananirūpaṇasāmarthyam*). *Citta* is the cause of the existence of *saṅkalpa.*

Dhyāna (concentration) is greater than *citta* (Ch. 7-6-1). The term *dhyāna* according to Sankara indicates (*acala*) fixation of *citta* on gods as mentioned in the *śāstras* (scriptures) and it does not deviate from that being influenced by the knowledge of other things (*bhinnajātīyairananta-ritaḥ*). It means firm conviction (*pratyaya santānaḥ*) and concentration *ekāgratā*).

Vijñāna (knowledge of the *śāstras*) is greater than *dhyāna* (concentration) (Ch. 7-7-1). According to Sankara the term *vijñāna* indicates the knowledge of the *śāstras* (*śāstrārthaviṣayam jñānam*). *Bala* (strength) is greater than *vijñāna* (Ch. 7-8-1). Bala means the talent (*pratibhā*) of perceiving (*vijñeye*) things. It is a faculty of *manas* (mind) which is due to food (*annapayogajanitam*). *Anna* (food) is greater than *bala* (strength). Sankara states that *annaḥ* (food) is the cause of strengsh (*balakāraṇam-annam*) (Ch. 7-9-1). *Āpa* (water) is greater than *annaḥ* (7-10-1). *Āpa* is the cause of the production of food (*annaḥ*) (*annakāraṇatvāt*). *Tejaṣ* is greater than *annaḥ* (food) (7-11-1). *Ākāśaḥ* (ether) is greater than *tejas* (fire) (7-12-1). Because *ākāśaḥ* is the cause of *tejas* and *vāyuḥ* (air). *Smaraḥ* (memory) is greater than *ākāśaḥ* (ether). *Smaraḥ* according to Sankara indicates one of the tendencies of internal organs (*antaḥkaraṇa dharmāḥ*) (7-13-1).

Āśā (hope) is greater than *smaraḥ* (memory) (Ch. 7-14-1). The term *āśā* according to Sankara indicates the desire of objects not yet attained (*aprāptavastvākāṅkhā*). *Prāṇaḥ* (breath) is greater than *āśā* (hope) (Ch. 7-15-1). *Prāṇaḥ* is all (*sarvam*). He who sees this, meditates on this (*manvānaḥ*) and understands (*vijānan*) becomes *ativādī*. Sankara commenting on the term *ativādī* states : "He attains the aptitude of telling beyond stages commencing with name (*nāmādyāśāntamātītya*) and hope" (*āśā*) (Ch. 7-15-4). The term *ativādī* also occurs in the Mundaka Upanisad (3-1-4). It has been stated there: "*Prāṇaḥ* (vital energy) pervades all beings. Knowing Him the wise (*vidvān*) do not become a *ativādī* (vain babbler). He reveals in the self (*ātmakrīḍa*) , he is satisfied with the self (*ātmaratiḥ*) and is endowed with all the virtues of devotional practices (*kriyāvān*) verily he is the foremost of all the knowers - Brahman" (Mund. 3-1-4).

The term *ativādī* according to Sankara indicates one who by his natural aptitude (*śīlam*) speaks of one who is beyond all (*atītya sarvānanyān vaditum*). When *Nārada* wanted to become an *ativādī*, Sanat Kumara stated : "But in reality he is an *ativādī* who declares the Highest Being to be true (*Satyam*) (Ch. 7-16-1). When one understands the true (*satya*) one speaks of the true" (7-17-1). Sankara Commenting on it states ;

"When a man is able to know the True as the highest fulfilment (*paramārthataḥ*) he leaves *(hitvā)* what is untrue (*anṛtam*) objects subject to modification *(vikārajātam)* and pursues the True which is pervaded in all object of modification *(sarvavikārāvasthām.)* Hence whatever he speaks, he speaks of the True only" (San. Com. 7-17-1).

Next the Sruti states: "When one cogitates (*manute*) then one understands it" (*vijānāti*) (Ch. 7-18-1). We should therefore understand what is cogitation. The term *manana* according to Sankara indicates cogitation to understand a thing (*matirmananaṁ tarkaḥ*). In the next passage it has been said: "When one who has *śraddhā* (faith) cogitates" (7-19-1). The word *śraddhā* according to Sankara means love for the object of cogitation (*mantavyaviṣaye ādaraḥ*) and faith in the existence of that object (*āstikya buddhiḥ*). Next it has been stated "one who has *niṣṭhā* can have *śraddhā*" (faith). Explaining the term *niṣṭhā* Sankara states: "Aptitute of attending on the preceptor with a view to acquiring knowledge of Brahman (*niṣṭhā guruśuśrūṣādistatparatvam*) (Ch. 7-20-1). And that *niṣṭhā* can be attained by performing sacred duties indicated by the term *kṛtiḥ* which means *indriya saṁyamaḥ cittaikāgratākaraṇañca*) restraining of senses and concentration of the faculties of being conscious" (Ch. 7-21-1).

Lastly it has been stated: "When one obtains Bliss (*sukham*) that is, one thinks of attaining the Bliss which is beyond limit (*niratiśayam*) then one performs the *Kṛtiḥ* (sacred duties) (7-22-1) and that Bliss is *Bhūmā* (7-23-1).

THE SAD VIDYA

The *Sad Vidyā* occurs in the Chandogya (6-2-1) and Taittiriya Upanisads (2-6).

WHAT IS SAT.

Aruni explains to his son Svetaketu that "In the beginning (*agra*) there was *sat* (*sadeva āsīd*). That *sat* is only one without a second (*ekamevādvitīyam*). The term *sat* according to Sankara indicates one who is self-existent (*astitāmātram*), subtle (*sūkṣmam*), that which is not specific (*nirviśeṣam*), omnipresent (*sarvagatam*), one (*ekam*), stainless (*nirañjanam*) formless (*niravayavam*) and knower of all things (*vijñānam*). These qualities of *sat* may be known from all the *Vedānta Śāstras* (*sarvavedāntebhyaḥ*) (Ch. 6-2-1 San. Com).

RESULTS.

In the Taittiriya Upanisad it has been declared: "Non-existent, (*asat*) verily he becomes who knows Brahman as non-existing (*asad* *brahmeti veda*). He who knows Brahman as existing (*sat*) is regarded as existing" (*asti brahmeti cedveda*).

The Taittiriya identifies *sat* with Brahman. And the result of knowing what is *sat* has been thus stated : "In the beginning there was verily the non-existent (*asat*). But the term *asat* according to Sankara indicates here unmodified " Brahman " (*avyākṛtam Brahma*) which is just the opposite (*viparītarūpam*) to the objects modified by name and form" (*vyākṛta nāmarūpaviśeṣa*). "From that kind of *asat* (non-existent) the *sat* (existent) manifested (*ajāyata*). He made himself by himself. Hence he is called *sukṛtam*". The term *Sukṛtam* according to Sankara indicates 'creator of his own self' (*svayaṁ kartṛrucyate*). Brahman is known as the creator of his own self because He is the cause of all this (*svayaṁ kartṛ brahmeti prasiddhaṁ loke sarvakāraṇatvāt*). That one who is self-made is verily *rasaḥ* (joy) (*tṛptiheturānandakaraḥ*) (joy due to appeasement). Having attained this joy (*rasaḥ*) one becomes blessed (*ānandī*). When *jīvaḥ* (living being) attains that invisible (*adṛśya*), unembodied (*anātmyaḥ*), unpredicated (*aniruktaḥ*,) abodeless (*anilayam*), fearless (*abhayam*) then he transcends all fear". Sankara states : "Having been established in *sat* one becomes fearless" (*sadvastvāśrayanena*) (Tait. 2-6,7 San. Com.).

PROCESS.

The *sat*—Brahma desired may I be many, may I grow forth (*tadaikṣata bahu syām prajāyeyeti*). It produced Fire (*tejah asṛjata*) (Ch. 6-2-2). That fire thought may I be many, may I grow forth. And it produced water (*āpaḥ*). Hence whenever anybody anywhere feels hot, he perspires. Water is produced on him from Fire (*tejas*) alone. Water (*āpaḥ*) thought may I be many, may I grow forth. It produced food (*annaḥ*) (Ch. 6-2-4).

Proceeding further the Sruti states : "That Being—'*sat*' thought let me now enter those three things (fire, water and food) with this living self, (*jīvātmā*) and reveal the name and form (*nāma rūpe vyākaravāṇi*) (Ch. 6-3-2). Then that '*sat*' made each of these tripartite (*trivṛtam*) (fire, water, food) entered into those three beings (*devatā*) with the living self (*jīvātmā*) and revealed the name and form" (Ch. 6-3-3). In subsequent passages the tripartite process (*trivṛtkaraṇam*) has been further explained through the examples of red, white and black colours of fire, water and food manifested in the fire, the Sun, the Moon, the lightning(Ch. 6-4-1,4). Sankara in his concluding remarks states: "All this is due to the modification of the *sat* (*satvikāratvāt*) hence when the *sat* is known all this is known (*sata vijñātena sarvamidaṁ vijñātaṁ syāt*). The *sat* which is one and without a second (*advitīya*) is True" (*satya*) (vide San. Com. 6-4-4).

FURTHER EXPLANATION WITH AN ANALOGY.

The *sat* is being further explained through another analogy. When a man sleeps, he becomes united with the True (*sat*), he is gone to his own self (*svamapīto bhavati*). Hence it is said *svapiti* (sleeps)—which means he is gone (*apīta*) to his own (*sva*) (Ch. 6-8-1).

Sankara commenting on it states : "As a man enters into a mirror being a reflection (*ādarśa iva puruṣaḥ*) and the Sun (*sūryaḥ*) into the water (*jala*) so *parā devatā* (the Supreme Being) enters into *manas* (mind) as *jīvātman*" (living individual self—*jīvenātmanānupraviṣṭa*).

In the aforesaid example, as the reflection of the man in the mirror (*puruṣapratibimba ādarśagataḥ*) becomes one with the man when the mirror is taken away (*ādarśāpanayane yathā svameva puruṣamapītaḥ bhavati*) so *parā devatā* (Supreme Being) reflected as consciousness (*caitanya pratibimbarūpeṇā*) into the *manas* (mind) of the individual self (*jīvenātmana*) with a view to revealing name and form (*nāmarūpa vyākaraṇāya*), becomes one with his own self (*svamevātmānam*) leaving the *manas* of the *jīva* (individual self) (San. Com. Ch. 6-8-1).

The Sruti gives another analogy to explain the *sat*. As a vulture, when tied by a string flies first in every direction (*diśaṁ diśaṁ patitvā*) and finding no resting place (*āyatanam*) anywhere settles down at last on the very place where it is fastened (*bandhanaṁ upaśrayat*) exactly in the same manner the *manas* after flying in every direction and finding no resting place (*āyatanam*) settles down on *prānaḥ* (vital energy). The term *manas* according to Sankara indicates *jīvaḥ* (individual self - *tadupalakṣito jīvaḥ*) which due to *avidyā* (ignorance) *kāma* (desire) and *karma* (actions) flying in every direction in the objects of joy and sorrow *diśaṁ diśaṁ sukhaduḥkhādilakṣaṇam*) and at last finding no resting place other than his own self (*svātmana āyatanam*) settles down on *prāṇaḥ* (vital energy). The word *prāṇaḥ* indicates according to the commentator the Supreme Being (*parā devatā*) named *sat* (*sadākhyā parā devatā*). In short the *jīva* becomes one with the *sat*.

It has been thus enjoined by the Sruti : "All this has its root in the *Sat* (*sanmūla*). That is, they dwell in the True"(*satpratiṣṭhaḥ*) (Ch. 6-8-4).

At last it has heen said : "That which is the subtle essence of all (*āṇimā*) is the Self. It is the True"(*satyam*).

THE SODASAKALA VIDYA

The term *ṣoḍaśakalāḥ* finds mention in the Prasna (6-2) and Chandogya Upanisads (6-7-1 to 4). The word *ṣoḍaśa* means sixteen and *kalāḥ* according to Sankara indicates *upādhis* (*qualifying adjuncts*). The sixteen qualifying adjuncts conceal (*līyate*) *ka* or Brahman, (*kaṁ brahman*) (*kaṁ brahma līyate tiraskriyate yābhiḥ taḥ kalā*).

WHAT IS SODASAKALA ?

Interpreting the term *ṣoḍaśakalāḥ* Sankara states : "The *Puruṣaḥ* (being) from which arise the sixteen *kalāḥ* (*upādhis*) known as *praṇaḥ etc.*, (*prāṇādyāḥ ṣoḍaśakalāḥ*) is within the small ether of the lotus of heart (*hṛdayapuṇḍarīkākāśamadhye*) in this body (*antaḥśarīre*). That Being should be known existing there and nowhere else" (*na deśāntare vijñeyaḥ*).

PURUSAH IS TO BE REALISED

Due to *avidyā* (ignorance) that *puruṣaḥ* who is free from *upādhis* (*niṣkalaḥ*) appears like one who is possessed of sixteen *kalāḥ* (qualifying adjuncts). Hence, with the help of *vidyā* (knowledge) those sixteen qualifying adjuncts are to be dispensed with (*kalādhyāropāpanayena*) and the *Puruṣaḥ* (Being) is to be realised (*darśayitavya*) (Prasna 6-2).

SIXTEEN UPADHIS ANALYSED.

These sixteen *upādhis* (qualifying adjuncts) find mention in the Prasna Upanisad. He (*puruṣaḥ*) created (1) the *Prāṇaḥ* (vital energy) (*sa prāṇamasṛjata*) from *prāṇaḥ* came out (2) faith (*śraddhāḥ* Sankara has interpreted *prāṇaḥ* as *antarātmā*—inner self). It is known as '*Hiraṇyagarbha*' (undifferentiated cosmos). The term *śraddhā* according to him is the tendency of doing good action (*śubhakarmapravṛttiḥ*). Then came out (3) ether (*khaṁ*), *ākāśa*—according to Sankara is the *Mahābhūta*—which is the cause of all—*kāraṇa* and in it the results of actions—*karmaphalabhoga sādhanā* rest-*adhiṣṭhāna*, (4) air (*vāyuḥ*), (the quality of touch and sound—*sparśaguṇa and śabdaguṇa*) (5) fire (*jyotiḥ*), *śabda* (sound), *sparśa* (touch) and *rūpa* (form), (6) water (*āpaḥ*), (combination of the qualities of *śabda*—sound, *sparśa*—touch, *rūpa* form and *rasa*—juice) (7) earth (*pṛthivī*), (combination of the qualities of *śabda*—sound, *sparśa*—touch *rūpa*—form, *rasa*—juice, and *gandha* smell) (8) senses (*indriyam*) (the number of *indriyas* is ten-*daśasaṁkhyakam* and they are divided into two as *karmendriya*—outer organs and *jñānendriya* inner organs) (9) *manas* (mind) (it is the master of senses—*īśvara* and is qualified with *saṁśaya*—doubt and *saṅkalpa*—faculty of determing what is right and wrong) (10) food (*annam*) *vrīhi*—wheat *yava*—

barley etc., were created to maintain the creature, (11) *Vīryam* (vigour) (The term *Vīryam* means *bala*—strength or *sāmarthyam* power which produces tendencies to do all actions—*sarvakarma pravṛttisādhanam*, (12) *Tapas* (penance) (For the purification of vigour—*vīryavatām* and narrow-minded ness—*saṅkirya māṇānām Tapas*—penance came forth), (13) *Mantraḥ* (Rg. Yajus, Sama, Atharveda) (by the term *mantra* Rg, Yajus, Sama and Atharvavedic *mantras* with a view to perform rituals, is indicated), (14) *Karma* (it means rites of *Agnihotra* etc.,), (15) *Lokāḥ* (worlds are the results of rites performed), and (16) *Nāma* (name) (Prasna 6-4 with San, Com.).

PROCESS OF DISSOLUTION OF KALAH,

The Sruti further states : "As the flowing rivers that tend towards the sea, having reached it, merge into the ocean, all their names and forms disappear (*samudraṁ prāpyāstaṁ gacchanti bhidyete tāsāṁ nāmarūpe* etc.,) so the sixteen *kalās* of this seer of all things, (*paridraṣṭuḥ*) that is Purusah resting in Him alone (*puruṣāyanāḥ*) having reached Him disappears. Their names and forms are destroyed and only the *Puruṣaḥ*(being) is spoken of. Then He becomes devoid of *kalāh* (*akalaḥ*) and immortal" (*amṛtaḥ*) (Prasna 6-5), Sankara in his concluding remarks states: "He who knows this, (*ya evaṁ vidvān*) that he who has been shown the process of dissolution of *kalāḥ* (qualifying adjuncts—*pradarśitakalāpralayamārgaḥ*) with the help of this having dissolved the *kalās* originating from *avidyā* (ignorance), *kama* (desire), and *karma* (action), becomes *akalaḥ* (devoid of qualifying adjuncts), *kalā* is the cause of death and the cause of *kalā* is *avidyā* (ignorance). Hence when *avidyā* goes away a man becomes immortal (*amṛtaḥ*) due to disappearance of *kalās* also" (vide San. Com. on 6-5 Prasna).

In the Chandogya Upanisad (6-7-1) it has been stated : "*Ṣoḍaśakalaḥ puruṣāḥ—Puruṣaḥ* (Being) consists of sixteen *kalāḥ*s' (qualifying adjuncts).

Sankara commenting on the term *ṣoḍaśa kalāḥ* has stated : "The subtile essence *aṇiṣṭḥo dhātuḥ*) of the food taken in (*annasya bhuktasya*) produces strength in *manas* originating from food. It has been divided into sixteen parts and declared as *kala*"(. .*annopacitā manasaḥ śaktiḥ ṣoḍaśadhā pravibhajya puruṣasya kalātvena nirdidikṣitā*) (Abhasa Bhasya Seventh Chapter Chandogya). The Purusah who is possessed of these sixteen *kalās* is the *ṣoḍaśakala*. Aruni said to Svetaketu : "If you want to see it, abstain from food for fifteen days but drink as much water as you like for *Prāṇaḥ* (vital energy comes from water—*āpomayaḥ*) (Ch. 6-7-1 San. Com.).

Svetaketu abstained from food for fifteen days.

THE TATTVAMASI VIDYA

The *Tattvamasi Vidyā* commences when Uddalaka asks Svetaketu: "Have you ever sought for that instruction (*ādeśaḥ*) by which we hear what cannot be heard, (*yenāśrutaṁ śrutaṁ bhavati*) (Ch. 6-1-3) by which we cogitate what cannot be cogitated, (*amataṁ mataṁ bhavati*) and by which we know what cannot be known"? (*avijñātaṁ vijñātaṁ bhavati*). The phrase *tattvamasi* (Thou art that) appears in the following passages of the Chandogya Upanisad (6-8-7, 6-9-4, 6-10-3, 6-11-3, 6-12-3, 6-13-3 6-14-3, 6-15-3, 6-16-3).

To explain the phrase *tattvamasi* the Sruti states : "That which is the subtile essence (*aṇimā*), has in it, the Self (*ātmā*) of all that exists in this world (*sarvamidaṁ jagat*). It is the True (*sadākhyam*) and thou art That O, Svetaketu" (6-8-7). Sankara commenting on the passage states : "The subtile essence (*aṇimā*) which is known as True (*sat*) (*sadākhyam*) is the root of this world (*jagato mūlam*). This whole world is one with the True (*sat*). It may be understood by this that the whole world is pervaded with the Self (*ātmavatsarvamidam jagat*). Apart from this there is no other self" (*nānyaḥ astyasyātmā sāṁsārī*). It has also been stated in the Sruti : "There is no other seer apart from Him (*nānyadatosti draṣṭṛ*) and no other hearer, apart from Him (*nānyadatosti śrotṛ*). The self in which the whole world is established (*ātmavat sarvamidamjagat*) is True (*sat*). It is the cause (*kāraṇam*) is the True (*satyam*). Hence that *sat* (True) is the self of this world. And the world is one with that *sat* or self, (*ātmā*) O, Svetaketo, thou art That" (*tattvamasi*).

By the term *tvam* in the phrase *tattvamasi* "it is indicated one who knew, himself as the son of Uddalaka and Svetaketu. Who (*yoahaṁ śvetaketuruddālakasya putra*) having received instruction (*ādeśam*) from his father, cogitated (*matvā*) to know (*vijñātam*) that which cannot be heard (*aśrutam*) cogitated (*amatam*) and known (*avijñātam*) that (Svetaketu) who is possessed of qualities (*eṣodhikṛtaḥ*), hearer (*śrotā*), cogitator (*mantā*) and knower (*vijñātā*) is the *devatā* (soul) who is reflected like the Sun's reflection in the water (*sūryadiriva jalādau pratibimbarūpeṇa*). It has entered in the body with the name and form (*nāmarūpavyākaraṇāya*) which originates from *Tejas* (fire), *Āpaḥ* (water) and *Annam* (food). Before the instruction of his father Svetaketu did not know that Self which apparently being divided existed in the body which is the result of cause and effect (*kārya kāraṇa*) which is *sat*(True) which is the Self of all that exists (*sarvātmānam*). But after the instruction of his father through various arguments and analogies (*dṛṣṭāntairhetubhiśca*) he understood that he was one with the *Sat*—Brahman" (San. Com. on 6-16-3).

Proceeding further Sankara stated : "When one knows that there is only one Self and not the second (*na hi ekasminnadvitīya ātmani*) and I am one with that (*ayamahamasmīti*) the discriminations (*bhedavijñānam*) :— such as, "It is different from me" (*mamedamanyat*), "It should be done by this (*anena kartavyam*), I will enjoy the result of such and such action" (*idaṁ kṛtvāsya phalaṁ bhokṣya*), cannot orginate (*na bhedavijñānamupapadyate*). Hence, if the True (*sat*) which is truth (*satyaṁ*) without a second (*advitīya*) and the Self *ātmā* is known (*vijñāna*) the knowledge of the individual self (*jīvātmavijñānaṁ*) which is untrue (*anṛta*) and subject to modification (*vikāra*) stops (*nivartata*) (San. Com. 6-16-3).

THE PRANA VIDYA

The *Prāṇaḥ Vidyā* finds mention in the Chandogya Upanisad (1-2-7).

"When the *Devas* and the *Asuras* struggled together (*saṁyetira*) the *Devas* meditated on *Mukhyaḥ Prāṇaḥ* as *Utgītha* and the *Asuras* came to it they were annihilated (*vidhvaṁseta*) (1-2-7).

Mukhyaḥ Prāṇaḥ was not affected by their attack. Hence in the text *Mukhya Prāṇaḥ* has been compared to *ākhaṇam*. The term *ākhaṇam* has been interpreted by Sankara as "one which cannot be dug with a spade" (*na sakyate khanitum kuddālābhiḥ*). In the subsequent passage *mukhyaḥ prāṇaḥ* has been called *aśmām* (stone) and it has also been declared that, "as a lump of earth is destroyed with hitting (implied in the term *ṛtvā*) on a solid stone, so will he become destroyed who wishes evil (*pāpam*) to one who knows *mukhyaḥ prāṇaḥ* as *ākhaṇam* and *aśmā*" (solid stone) (1-2-8 Ch). Explaining further the Sruti states : "*Mukhyaḥ prāṇaḥ* is *apahatapāpmā*", The term *apahatapāpmā* indicates according to Sankara, 'that by which evils have been destroyed, (*apahato vināśitaḥ apanītaḥ pāpmā*) or in other words Pure' (*viśuddha ityarthaḥ*) (Ch. 1-2-9). It has been further stated in the commentary that all the senses (*ghrāṇādi*) like smells etc., are engaged in doing good to themselves (*kalyāṇādyāsaṅgavattvādghrāṇādayo ātmaṁbharayaḥ* hence they have been called *ātmaṁbharaya* (self-centered) (Ch. 1-2-9). But *mukhyaḥ prāṇaḥ* (vital energy) is not *ātmaṁbhariḥ* (self-centered).

It is engaged in maintaining all the senses (implied in the term *sarvathā*). By that which is taken in by the *prāṇaḥ* (vital energy) it supports the senses (such as smell etc.) (*prāṇānavati*). Hence, at the time of death (*antataḥ ante*) when it departs, the mouth (through which he eats, drinks and lives) of the deceased becomes open (Ch. 1-2-9 with San. Com.). As the *mukhyaḥ prāṇaḥ* supports all the senses, so it has been called by Sankara as *sarvaṁbhariḥ* (supporter of all). Hence it is *viśuddhaḥ* (pure). *Prāṇaḥ* has been declared as the fourth foot of Brahman (*prāṇa brahmaṇaścaturthaḥ pādaḥ*) (Ch. 3-18-4). In another passage *prāṇaḥ* has been considered as the oldest and the best (*jyeṣṭhaḥ śreṣṭhaḥ*) (Ch. 5-1-1). Commenting on the two terms *jyeṣṭhaḥ* (oldest) and *śreṣṭhaḥ* (best) Sankara states *Prāṇaḥ* (vital energy) is oldest (*jyeṣṭhaḥ*) in comparison to senses (*vāgādi*) (speech etc). Because in the womb of the mother the foetus, before acquiring the tendencies of the senses, acquires the tendencies of *Prāṇāḥ* (vital energy) (*garbhastha hi puruṣe prāṇasya vṛttirvāgādibhyaḥ pūrvaṁ labdhātmikā bhavati*) and grows in the womb due to *Prāṇaḥ* (*yayā garbho vivardhate*). Hence *Prāṇaḥ* (vital energy) is the oldest and the best (*śreṣṭhaḥ*). The importance of *prāṇaḥ* (vital energy) has been further emphasised through a fable. Once all the senses (implied in the term *prāṇaḥ*) quarrelled together over (*vyudire*) who was the best of them, each saying : "I am better, I am better" (*śreyān*) (5-1-6). They went to Prajapati for the decision who replied : "He by whose departure the body seems worse than worst. He is best of you" (*yasmiṇva utkrānte śarīraṁ pāpiṣṭhataramiva dṛśyata ṣa vaḥ śreṣṭha*) (Ch. 5-1-7).

The speech (*vāc*) departed and having been absent for a year, it came round and asked : "How have you been able to live without me ?" They replied : "Like mute people (*yathā kalā avadantaḥ*) not speaking, but breathing with *prāṇaḥ* (vital energy) seeing with the eye, hearing with the ear, thinking with (*manas*) mind we lived. The speech went back (Ch. 5-1-8).

The sight (*cakṣuḥ*) departed, and having been absent for an year, it came round and asked : "How have you been able to live without me ?" they replied : "Like blind people (*andha*) not seeing, but breathing with the *Prāṇaḥ* (vital energy) speaking with the tongue, hearing with the ear, thinking with *manas* (mind) we lived". Then the sight went back (Ch. 5-1-9).

The hearing (*śrotram*) departed and having been absent for a year, it came round and asked : "How have you been able to live without me ?" They replied : "Like deaf people (*badhira*) not hearing but breathing with *Prāṇaḥ* (vital energy) speaking with the tongue, thinking with the *manas* (mind) we lived". Then the hearing (*śrotram*) went back (Ch. 5-1-10).

The *manas* (mind) departed, and having been absent for a year, it came round and asked : "How have you been able to live without me ?" Like children whose mind is not yet formed (*bālā amanasaḥ*) but breathing with *prāṇaḥ* speaking with the tongue seeing with the eye hearing with the ear we lived". The *manas* went back (Ch. 5-1-11).

The *Prāṇaḥ* (vital energy) when on the point of departing, tore up the other senses, as a good horse, going to start might tear up the pegs to which he is tethered (*suhayaḥ paḍvīśaśaṅkunsaṁkhīdet*) then all senses came to him and said : "Thou art the best among us. Do not depart from us" (Ch. 5-1-12).

Then the speech said to *Prāṇaḥ*: "If I am the richest (*vaṣiṣṭhaḥ*) thou art the richest". The sight(*cakṣuḥ*)said to him: "If I am the firm rest, (*pratiṣṭhā*) thou art the first rest. The ear (*śrotram*) said : If I am success (*saṁpad*) thou art success. The *manas* (mind) said : "If I am space, thou art space (*āyatanam*) (Ch. 5-1-13 to 15).

Thus the supremacy of *Prāṇaḥ* was established. Then *Prāṇaḥ* asked : "What shall be my food ?" (*kiṁ me annam*) (Ch. 5-2-1). The senses answered : 'Food of all kinds even that which is meant for dogs and vultures is your food'. Sankara interpreting the passage states:"Whatever is eaten by living beings is the food of *Prāṇaḥ* (*..loke prāṇibhirannamadyate annasya prāṇasya tadannam*). The dress (*vāsaḥ*) of *Prāṇaḥ* is water(Ch. 5-2-2). Hence the wise when they are going to eat food, surround their food before and after with water".

Sage Angira meditated on *Prāṇaḥ* as *utgītha* (*Om*) which was considered as the essence of the whole body (*aṅgānāṁ yadrasaḥ*) (Ch. 1-2-10). Vaka Dalbha knew this Pranah Vidya (Ch. 1-2-13). Satyakama Jabala told it to Gosruti Vaiyaghrapadya and said : "If you are to tell this to a dry stick, branches would grow and leaves spring from it" (Ch. 5-2-3).

THE MANTHA VIDYA

The *Mantha Vidyā* finds mention in the Chandogya and Brhadaranyaka Upanisads (Ch. 6-6-1 to 5; Br. Ar. 6-3-1 to 6).

It was known to Uddalaka Aruni (Br. Ar. 6-3-8, 7) and he taught it to Yajnavalkya, the Vajasaneyi and it was transmitted in succession to to Painga Madhuka, Bhagavitti Chula, Ayasthuna Janaki, Ayasthuna and Satyakama Jabala (Br. Ar. 6-3-7 to 12). In the Chandogya Upanisad we find that the Mantha Vidya was imparted by Uddalaka to his son Svetaketu (Ch. 6-6-1).

THE AIM AND PURPOSE.

The aim of the Mantha doctrine has been thus stated by Sankara : "The results of *jñāna* (spiritual knowledge) and *karma* (sanctimonious deeds and rituals) have already been told. Of these two, knowledge of the Reality is quite an independent thing (*jñānaṁ svatantram*). But *karma* depends on both divine and human wealth (*daivamānuṣavittadvayāyattam*). The wealth should be acquired in a harmless and honest way (*apratyavāyakāriṇa*). Hence, for that purpose, the Mantha doctrine is being told, as a means of attaining greatness (*mahattvaprāptaye*) for if greatness is attained wealth follows as a matter of course (*mahattve ca satyārthasiddhaṁ hi vittam*) and the rightful purpose is served" (Br- Ar. 6-3-1).

THE MANTHA VIDYA AS DESCRIBED IN THE BRHADARANYAKA.

The Brhadaranyaka narrates the Mantha Vidya in the following manner :—"He who wishes to attain greatness (*mahat*) should perform on an auspicious day (*puṇyāhe*) in a fortnight in which the Moon waxes (*āpūryamānapakṣasya*) and under the males constellation, during the northward march of the Sun, (*udgayan*) the sacrifice in the following manner: "He should undertake for twelve days a vow connected with *upasadaḥ*. Sankara states that the *upasadaḥ* is a well-known rite in connection with the *jyotiṣṭoma* sacrifice, in which the sacrificer has to drink cow's milk according to the number of teats of the animal (*stanopacayāpacayadvāreṇa payobhakṣaṇam*).Collect in a cup or bowl made of fig wood, brass, or leather all herbs (*sarvauṣadham*) and their grains sweep and plaster, the ground (*bhūmi saṁskāraḥ* in San. Com) bring in the fire spread the *kuśa* grass (*darbha*) purify the offering in the prescribed manner, interpose the '*mantha*' and offer oblations with the following *mantras*" : "O, Fire, to all those gods under you, who spitefully (*tiryañcaḥ*) frustrate men's desire (*ghnanti*) I offer their share. May they being satisfied, satisfy me with all objects of desire". Swaha. To that all procuring deity who turns out spitefully under your protection, thinking she is the support of all, I offer this stream (*dhārā*) of clarified butter" (*ghṛta*) Swaha (Br. Ar. 6-3-1). The sacrificer would offer two more oblations with two different *mantras*. In the second he would say, "Swaha to the oldest, Swaha to the greatest" (*jyeṣṭhāya śreṣṭhāya*). He would drip the remnant adhering to the ladle into the paste and offering oblations to the fire again, say "Swaha to the vital force (*prāṇaḥ*), Swaha to the *Vasiṣṭha*". Again after this drip he would say Swaha to the organ of speech (*vāca*), Swaha to that which has steadiness (*pratiṣṭhā*). Again a drip : "Swaha to the eye (*cakṣuḥ*), Swaha to prosperity (*sampada*) A drip : "Swaha to the ear (*śrotra*), Swaha to the abode" (*āyatana*). A drip : "Swaha to the vital seeds" (*reta*) (Br. Ar. 6-3-2).

In the third, exactly in the same manner as stated above he would say : "Swaha to the fire", "Swaha to the Moon" (Soma), "Swaha to the earth" *(bhūḥ)* "Swaha to the sky" *(bhūvaḥ)*, "Swaha to the heaven" *(svaḥ)*, "Swaha to the Brahmana", "Swaha to the Ksattriya", "Swaha to the past *(bhūta)*, "Swaha to the future *(bhaviṣyat)*, "Swaha to the whole universe" *(viśvaḥ)* and "Swaha to Prajapati" (Br. Ar. 6-3-3).

Then he touches the paste and says :" Thou art the dynamic vital force" *(bhramadasi)*. "Thou art the self-emanent burning Fire" *(jvaladasi)*. "Thou art Infinite as Brahman" *(pūrṇamasi)*. "Thou art the stillness of the sky" *(prastabdhamasi)*. "Thou art an all-comprehensive Being". "Thou art the sound *Him* and thou art uttered as *Him* " (in the sacrifice of *Prastotri*). 'Thou art the *utgītha* and art chanted by the *utgāri*'. "Thou art recited (by the *adhvaryu)* and recited back" (by the *āgnīdhra)*. "Thou art the fully ablazed in the humid sky" (*ārdre saṁdīptaṁ*). "Thou art the omnipresent (*vibhuḥ*) and the master" (*prabhuḥ*). Thou art food and light". "Thou art the destruction (*nidhanam*) and thou art that in which all things merge" (*saṁvargaḥ*) (Br. Ar. 6-3-4). And he will mix up the paste again *(abhimṛśati)*.

Then he will take up the paste saying, "Thou knowest all (as the vital force) we too are aware of the greatness" (*te mahi āmaṁ hi or āmaṁsi*).

"The vital force is the king, the lord, the ruler(*rāja, īśānaḥ, adhipatiḥ*). May it make me king, lord and ruler" (Br. Ar. 6-3-5).

Then he will drink (*ācāmati*) the paste saying : "The radiant Sun is adorable" (*tatsaviturvareṇyam*). "The winds are blowing sweetly (*madhu-vātā ṛtāyate*), the rivers are shedding honey (*madhu kṣaranti sindhavaḥ*). May the herbs be sweet unto us". Swaha to the earth. "The holy lustre we meditate upon" (*bhargo devasya dhimahi*). May the nights and days be charming (*naktamutoṣasaḥ*) and the dust of the earth be sweet may heaven and our father be gracious" (*madhu dyaurastu naḥ pitā*). Swaha to the sky. "May he direct our intellect may the *vanaspati* be sweet unto us". Swaha to Heaven.

Then he would repeat the whole *Gāyatri* and the whole *Madhumati* (hymn to sweet things) and say in the end, "May I be all this", Swaha to the earth sky, and Heaven.

Then he would drink the whole remnant, wash his hands, and lie behind the fire with head to the east.

In the morning he would salute the Sun saying: "Thou art the one lotus (*puṇḍarīkam*) of the quarters (*diśa*). May I be the one lotus of men".

Then he would return the way he went, sit behind the Fire and repeat the line of teachers (Br. Ar. 6-3-6).

RESULTS.

The Sruti explaining Mantha Vidya in detail thus speaks of its results in subsequent passages :—"Uddalaka, the son of Aruna, taught this Vidya to his pupil Yajnavalkya, the Vajasaneya (founder of the White Yajur-Veda derived from the Sun) and said : "Should one sprinkle it even on a dry stump, branches would grow and leaves sprout (*enaṁ śuṣke sthānau niṣiñcet jāyerañchākhāḥ praroheyuḥ palāśānīti*) (Br. Ar. 6-3-7 to 12). Sankara says the above is an eulogy on this Vidya.

WHO IS ELIGIBLE TO PERFORM IT ?

Commenting further on the two terms *jyeṣṭhāya* and *śreṣṭhāya* (Br. Ar. 6-3-2) Sankara states that these two are the characteristics of the vital force (*etasmādeva jyeṣṭhāya śreṣṭhāyetyādiprāṇaliṅgād*) and they indicate that only the knower of the vital force is entitled to do this ceremony (*jyeṣṭha śreṣṭhādiprāṇavid evāsmin karmaṇyādhikāraḥ*). The Mantha Vidya as described in the Brhadaranyaka Upanisad, is a sacrament. In the Chandogya Upanisad it has been explained in a different way.

THE MANTHA VIDYA AS DESCRIBED IN THE CHANDOGYA.

In the Chandogya the Mantha doctrine has been employed by Uddalaka as a means of explaining the subtler sheath which envelops the *manas.* (San. Com. 6-6-4). Sankara commenting on the phrase *annamayaṁ hi mana* (*manas* enveloped with the subtler sheath composed of *annam*) states : "Svetaketu asked his father to explain the doctrine of sheath with the help of an analogy. Then his father said : "Hark, how *manas* is produced through an analogy" (*dṛṣṭānta*) (Ch. 6-6-4).

He says : "That which is the subtile portion of curds when churned (*mathyamānasya*) rises upwards and becomes butter" (*dadhnaḥ mathyamānasya..yo aṇimā..sarpirbhavati*) (Ch. 6-6-1).

In the same manner my child, the subtle portion of (food) (*annasyāśyamānasya yo aṇimā....tanmano bhavati*) when eaten, rises upwards and becomes *manas* (6-6-2). That which is the subtle portion of water, when drunk rises upwards and becomes breath (*prāṇaḥ*) (6-6-3). That which is the subtle portion of Fire, when consumed, rises upwards and becomes speech (*vāk*) (6-6-4). For *manas* my child comes of food (*annaḥ*), breath (*prāṇaḥ*) of water (*āpaḥ*) and speech of Fire (*tejas*) (6-6-5).

THE DAHARA VIDYA

The *Dahara Vidyā* occurs in the Chandogya Upanisad (*daharaṁ-pundarīkam*) (Ch. 8-1-1).

At the very outset Sankara makes it clear that people of lower intellectual calibre (*mandabuddhīnām*) cannot be made to realise Brahman beyond space and time (*digdeśakālādi bhedaśūnyam*) all of a sudden (*na śakyate sahasā paramārthaviṣaya*). At the same time one cannot attain fulfilment without the knowledge of Brahman (*anadhigamya ca brahma na puruṣārthasiddhiḥ*). Hence Brahman is being described as confined to space and time, an object endowed with certain qualities. (*Ābhāsa Bhāṣyam* Ch.-eighth chapter).

The text says : "There is the city of Brahman and in it the palace (*veśma*) the small white lotus (*puṇḍarīkam*) and in it the small ether (*daharo asminnantarākāśaḥ*). That is to be sought for, that is to be understood". And if they should say to him : "Now with regard to that city of Brahman and the palace in it i.e. the small lotus of the heart (*brahmapure daharaṁ puṇḍarīkaṁ veśma*) and the small ether within the heart what is there within it, that deserves to be sought for, that is to be realised" (*kiṁ tadatra vidyate yadanveṣṭavyam*) (Ch. 8-1-2).

Then they should say : "As large as this ether is *ākāśaḥ* (all space) so large is that ether (*ākāśaḥ*) within the heart (*antarhṛdaya*). Both heaven and earth (*dyāvāpṛthivī*) are contained within it, (*antarevasamāhite*) both fire and air, (*ubhāvagniśca vāyuśca*) both the Sun and the Moon (*sūryacandramasāvubhau*) both lightning and stars (*vidyunnakṣatrāṇi*) and whatever there is of him (the self) here in the world, and whatever is not (i. e. whatever has been or will be)all that is contained within it"(*yaccāsyehāsti yacca nāsti sarvaṁ tadasminsamāhitamiti*) (Ch. 8-1-2,3).

Explaining further the Dahara Brahman the text says : "By the old age of the body (*jaraitajjīryati)* that ether or Brahman within it does not grow old ; by the death of the body (*vadhenāsya hanyata na*) that (the ether Brahman) is the true Brahman city *(satyam brahmapuramasmin)*.

In it all desires *(kāmāḥ samāhitā)* are contained *(eṣa atmā apahatapāpmā vijaro)*. It is the self free from sins, free from old age, from death *(vimṛtyuḥ)* from grief *(viśokaḥ)* from hunger *(vijighatsaḥ)* and thirst *(apipāsaḥ)* which desires nothing but what it aught to desire *(satykāmaḥ)* which imagines nothing but what it aught to imagine *(satya saṅkalpaḥ)* (Ch. 8-1-5). Now from these characteristics it may be concluded that Dahara Brahman is the highest stage of Reality.

An aspirant is to keep in the foremost of consciousness the lotus of heart (*puṇḍarīkam*) and fix his mind on the little *(dahara)* space within it *ākāśaḥ*) and meditate on it as the qualified Brahman.

THE ANTARYAMI VIDYA

The *Antaryāmī Vidyā* finds mention in the Bṛhadaranyaka Upanisad (3-7-1 to 23).

Uddalaka, in the religious congress organised by the King Janaka of Videha, challenges Yajnavalkya and asks him to explain the *Antaryāmī Vidyā (vidyāttaṁ cāntaryāmiṇam)* (Br. Ar. 3-7-1) which he had heard from the Gandharvas while he lived in the house of Patancala Kapya *(kāpyasya gṛheṣu)* Yajnavalkya explains it in the following manner :—

"He who inhabits *(yaḥ)* the earth *(pṛthivyām tiṣṭhan)* but is within it *(yaḥ antaraḥ)* whom the earth does not know *(yaṁ pṛthivī na veda)* whose body is the earth *(yasya pṛthivī śarīram)* and who controls the earth from within *(yaḥ pṛthivīmantaro yamayati)* is the Internal Ruler *(eṣa ta)* your own immortal self" *(ātmantaryāmyamṛtaḥ)* (Br. Ar. 3-7-3).

Yajnavalkya gradually takes all the five elements *(1) āpaḥ (2) agniḥ (3) antarikṣaḥ (4) vāyuḥ (5)* including *pṛthivī*, heaven *(divaḥ)*, the Sun *(ādityaḥ)*, direction *(dikṣuḥ)*, the Moon *(candraḥ)*, *ether (ākāśaḥ)*, darkness *(tamasaḥ)*, light *(tejas)*, all beings *(sarvāṇi bhūtāni)* vital energy *(prāṇaḥ)* organ of speech *(vāca)*, eye, *(cakṣuḥ)*, ear *(śrotram)*, mind *(manas)*, skin *(tvacah)*, intellect *(vijñānam)* and sperm *(retasaḥ)* and says : "He who inhabits in all these but is within it *(antaraḥ)* whom they do not know and who controls them from within is the Internal Ruler *(antaryāmī)* (3-7-1 to 23).

CHARACTERISTICS OF THE INTERNAL RULER.

About the characteristics of the Internal Ruler he says : "He is never seen (*adṛṣṭaḥ*) but he sees everything (*draṣṭā*). He is never heard (*aśrutaḥ*) but is the hearer (*śrotā*). He is never thought (*amataḥ*) but he is the thinker (*mantā*). He is never known (*avijñātaḥ*) but is the knower (*vijñātā*). There is no other witness but Him (*nānyatoasti draṣṭā*), no other hearer but Him (*nānyatoasti śrotā*), no other thinker but Him (*nānyatoasti mantā*), no other knower but Him (*nānyatoasti vijñātā*). He is the Internal Ruler (*eṣa ta ātmāntaryāmyamṛtaḥ*) the immortal" (3-7-23).

RESULTS.

"He who knows this Internal Ruler (*antaryāmiṇam*) knows Brahman (*brahmavit*), the worlds (*lokavit*), the gods (*devavit*), the Vedas (*vedavit*), all beings (*bhūtavit*), the Self (*ātmavit*) and becomes the knower of all things" (*sarvavit*) (Br. Ar. 3-7-1).

Sankara at the very outset says : "Now the *sūtra*: the innermost entity of the world of Hiranyagarbha is to be described (*idānīm brahmalokanāmantaratamaṁ sūtrañca vaktavyam*). The purpose of narrating this particular technique of meditation is to help the aspirant to know the *sūtra* (innermost entity) by which this life, the next life and all beings from Viraj down to the clump of grass are held together, strung like a garland with a thread (vide San. Com. on Br. Ar. 3-7-1) and that Internal Ruler who is within the Sutra (*tañcāntaryāmiṇaṁ sūtrāntargataṁ—tasyaiva sūtrasyaniyantāram*).

THE AKSARA VIDYA.

The term *Akṣara* has been explained by Sankara as what does not decay and nothing decays in him, that is *akṣara* (*yanna kṣīyate na kṣaratīti vā akṣaram*).

ITS CHARACTERISTICS.

About its characteristics it has been said that it is neither gross nor subtle, (*asthūlaṁ anaṇu*) neither short nor long (*ahrasvaṁ adīrgham*) neither redness, (indicating due to heat) nor moisture (*alohitaṁ asneham*) neither shadow, nor darkness, (*acchāyaṁ atamaḥ*), neither air nor ether (*avāyu anākāśam*), unattached (*asaṅgaṁ*), neither savour nor odour (*arasaṁ agandham*), without eyes or ears (*acakṣuṣkaṁ aśrotram*), without the vocal organ (*avāk*) or mind (*amanaḥ*), non-luminous (*atejaskam*) , without the vital force or mouth (*aprāṇam amukham*), not a measure (*amātram*) and without exterior or interior (*anantaram abāhyam*). It does not eat anything (*na aśnāti*) nor is It eaten by anybody (*tadaśnāti kaścana*) (Br. Ar. 3-8-8).

The Sruti by attempting to negate various attributes of the Immutable (*akṣara*) has indicated its existence (*anekaviśeṣaṇapratiṣedha prayāsāt astityaṁ tāvadakṣarasyopagamitam*) yet anticipating the popular misconception (*lokabuddhimapekṣyāśaṅkyate yataḥ atostitvāya anumānaṁ pramāṇamupanyasyati*) (Br. Ar. 3-8-9 San. Com.). It adduces an inferential evidence in favour of its existence. Hence the sovereignty (*praśāsana*) of the Immutable (*akṣaram*) has been emphasised in the subsequent passages. It has been declared that under the sovereignty (*praśāsana*) of this Immutable (*akṣaraḥ*) the Sun and the Moon are held in their positions (*sūryyācandramasau vidhṛtau*) heaven and earth maintain their position (*dyāvāpṛthivyau vidhṛte tiṣṭhataḥ*) moments, days, and nights, fortnights, months, seasons and years are held in their respective spheres (*vidhṛte tiṣṭhataḥ*) and so on.

Conclusion.

In conclusion the Immutable (*akṣaram*) has been explained as one who is never seen (*adṛṣṭam*) but is the witness (*dṛṣṭam*). It is never heard (*aśrutam*) but is the Hearer (*śrotṛ*). It is never thought but is the thinker (*amataṁ mantṛ*). It is never known (*avijñātam*) but is the knower (*vijñātṛ*) (Br. Ar. 3-8-11) (a). This Vidya may be considered as an adjunct to the *Antaryāmī Vidyā*.

The Antaryami and the Aksarah Vidyas compared.

Sankara puts a question : "What then is the difference among them ?" (indicating *Akṣarah* and *Antaryāmī Vidyās*) (*kastarhi bheda eṣām*). And in his answer he says : " It is all due to the limiting adjuncts (*upādhi*), intrinsically there is neither difference nor identity among them, for they are by nature Pure Intelligence (*eṣāṁ saindhavaghanavat prajñānaghana*) homogeneous like a lump of salt" (Br. Ar. 3-8-12). Witness the Sruti texts : "It is without prior or posterior and without interior or exterior (Br. Ar. 2-5-19) and this Self is Brahman". Also in the Mundaka Upanisad it has been said : "It includes the interior and the exterior and is unborn (2-1-2). Therefore the unconditioned self, being beyond speech and mind, undifferentiated and one is designated as 'not this, not this' when it has the limiting adjuncts of the body and organs, which are characterised by ignorance, desire and work. It is called the transmigrating individual self, and when the self has the limiting adjuncts of the power of *Māyā* manifesting through eternal and unlimited knowledge—It is called the Internal Ruler (*Antaryāmī* and *Īsvara*). The same self as by nature transcendent, absolute and pure is called the Immutable and Supreme self" (*akṣaraḥ*).

THE BHRGU VIDYA.

In the '*ābhāsa bhāṣya*' (introduction) of the *Bhṛgu Vallī* on the Taittiriya Upanisad it has been stated by Sankara that *Brahma Vidyā* has been spoken of (indicating preceding *Brahmānanda Vallī*) now the practice (*tapas*) through which the Ultimate Reality (Brahman) is to be achieved, is being told (*ataḥparaṁ brahmavidyā sādhanaṁ tapo vaktavyam*). The aim of the Bhrgu Vidya is the attainment of Brahman, and it is a process of meditation which commences with the fixation of mind on *annam* (food). Because the outermost sheath (*koṣa*) is *Annamaya*.

(a) For the Aksara Vidya also vide Brahma Sutra 1.3.10-12 with Sankara's commentary.

Bhrgu being instructed by his father practised *tapas* and understood that food is Brahman (*annaṁ brahmeti vyajānāt*). Because from food these creatures are born(*annādhyeva khalvimāni bhūtāṇi jāyante*)having been born of food they live (*annena jātāni jīvanti*) and having departed they enter into food again (*annaṁ prayantyabhisaṁviśanti*). But Bhrgu again went to his father and put questions. The cause of his doubt according to Sankara is that food has its own beginning and so it cannot be Brahman (*yāvadbrahmaṇo lakṣaṇaṁ niratiśayaṁ na bhavati*). The outermost *koṣa* is *annamaya* which signifies the body or physical covering of the *jīva* and the natural aspect of individual existence.

The next sheath of subtlety that envelops the soul, after the gross body, is the *prāṇamaya koṣa* or the vital energy, which Bhrgu understood having performed *tapas*. Because from the *Prāṇaḥ* these creatures (*prānād bhūtāni jāyante*) are born. Having born of *prāṇaḥ* they live (*prāṇena jātāni jīvānti*) and having departed into the *prāṇaḥ* again they enter (*saṁviśaṇti*).

In this way, Bhrgu having performed *tapas* again and again realised the subtler sheath step by step that *manamaya*, *vijñānamaya* and subletting each one of them he realised what was *ānandamaya koṣa* (Bliss).

The body (*annamaya śarīraḥ*), *Prāṇaḥ* (vital energy) and *manas* (consciousness) may be thus, taken to constitute a sort of 'empirical home' for the soul. Only self-conscious activity (*vijñānamaya*) is taken over by means of *manas*. Here it may be noted that seeds of later Sankhya Yogic system were present in the Bhrgu Vidya (Br. Ar. 1-5-3).

THE ONKARA OR PRANAVA VIDYA.

Meditation on the syllable *Om* is extolled in almost all Upanisads. The Kathopanisad says: "The word which the Vedas declare and which is the subject of all austerities desiring which men lead the life of religious studentship (*sarva vedā yatpadamāmananti tapāṁsi sarvāṇi ca yadvadanti yadicchanto brahmacaryaṁ caranti tatte padam*) (1-2-15), is the syllable '*Om*'.

The Chandogya Upanisad enjoins at the very outset : "Let a man meditate on the syllable *Om* (*omiti*..*upāsīta*) (Ch. 1-1-1). The Mundaka Upanisad declares that the syllable *Om* is all (*omiti etadakṣaramidaṁ sarvam*). *Oṅkāra* is the past, present and future (*bhūtaṁ*, *bhavad*, *bhaviṣyaditi*). That which exists beyond time is Onkara (*yacchānyat trikālātītam tadapi onkāraḥ* 1-1-1). The Maitrayani Upanisad tells us that the sound *Om* if properly chanted leads one ultimately to the soundless, fearless, blissful Brahman, as its goal or end. *Om* is thus both the means and the end of knowledge. In the Prasna Upanisad *Oṅkāraḥ* finds mention as a process of meditation. Pippalada explains to Satyakama (5-1), the son of Sibi the significance of *Om* in the following manner :—

"What is *Om* is verily the superior and inferior Brahman (*paraṁ cāparaṁ ca brahma yadoṅkāraḥ*). He who meditates on the first syllable of *Oṅkāraḥ* that is '*A*' (*ekamātramabhidhyāyīta*) comes back to this world very soon being enlightened by that (*manuṣyalokām upanayante*) (5-3). He who meditates on the two syllables '*A*' and '*U*' (*dvimātreṇa*) is united with the mind (*manasi sampadyate*). He is taken to the world of the Moon (*somalokam*) having enjoyed its grandeur (*vibhūtim*) comes back again into this world (5-4). He who meditates upon the Supreme Purusah as constituted of three syllables '*A-U-M*' becomes united with the effulgent Sun (*tejasi sūrye saṁpannaḥ*) (5-4). He is taken up to the world of Brahman by the Sama hymns (*sāmabhirunnīyate brahmalokam*). Lastly, it has been declared that what is peaceful (*śāntam*), undecaying (*ajaram*) immortal (*amṛtam*), fearless (*abhayam*) and supreme (*param*) is attained by means of '*Om*' (*oṅkāreṇa*) (5-7). The Onkara Vidya is the process of meditation on the sound symbol which ultimately leads one to realise the Highest Brahman.

THE VAISVANARA VIDYA.

The *Vaiśvānara Vidyā* finds mention in the Chandogya Upanisad (5-11-1). The characteristics of the *Vaiśvānara Vidyā* lie embedded in the discussions of the five great householders (*mahāśālā*)—Oupamanyava, Satyayajna, Bhallavi, Jana, Budila. They discussed what was '*Ātman*' and '*Brahman*' (*ko na ātmā kiṁ brahmeti*) (Ch. 5-11-1). According to Sankara both the terms *ātman* and *brahman* are qualifying each other (*ātmabrahmaśabdayoritaretaraviśeṣaṇaviśeṣyatvam*). When undifferentiated *ātman* is *brahman* and *brahman* is *ātman* (*abhedenātmaiva brahma brahmaivātmetyevam*) (San Com. 5-11-1). They are the same. The *Vaiśvānara* self which is present in all beings (*sarvātmā vaiśvānaraḥ*) is Brahman.

The term *Vaiśvānaraḥ* according to the commentator is the *ātman* (self) which causes all beings to adopt the path of virtues and vice (*ātmānaṁ vaisvānaraṁ—viśvānnarānnayati' puṇyapāpānurūpāṁ gatim*) (San. Com. 5-18-1). Hence he is omnipresent (*sarvātmaka*), that is present in everyman in this world (*viśvo nara*). Sankara gives an alternative explanation and states : "As He (self) is taken as (*nīyata*), divided (*pravibhajya*) in parts as each individual soul (*pratyagātmatayā*) so He (self) is called *Vaiśvānaraḥ* (Ch. 5-18-1).

The five great householders understood "*vaiśvānara ātman*" as divided in parts (*pṛthagivemamātmānaṁ vaiśvānaram*).

Oupamanyava meditated on Heaven (*divam*) (Ch. 5.12.1), Satyayajna on the Sun (*ādityam*) (Ch. 5-13-1), Indradyumna Bhallaveya on *Vāyuḥ*, (air) (Ch. 5-14-1), Jana Sarkaraksa on Ether (*ākāśam*)(Ch. 5-15-1), Budila Asvatarasvi on Water (*raiḥ*) (Ch. 5-16-1) and Uddalaka on the Earth (*pṛthivīm*) (Ch. 5-17-1) as the Self (*ātmā*). Having heard all these, the King Asvapati Kekaya said : "You know this undivided *Vaiśvānara Ātman* as divided" (*pṛthagiva)* (Ch. 5-18-1). The idea is that *Vaiśvānara ātman* is one.

"Of that *Vaiśvānara* self the head is *sutejaḥ* (brilliancy) , the eye *viśvarūpaḥ* (multiform), *prāṇaḥ* (vital energy), *pṛthagvartmātmā* (having various courses the main body), *bahulaḥ* (sky), the *baṣtiḥ* (bladder) the *raiḥ* (water), the feet *pṛthivī* (the earth), *ura* (chest), the altar, hair *lomāni* (the *kuṣa* grass) on the altar, the heart (*hṛdayam*), the *gārhapatyaḥ* fire, the mind (*manas*), the *anvāhārya* fire, the mouth (*āsyam*), the *āhavanīyaḥ* fire (Ch. 5-18-2). None of these mentioned above is *Vaiśvānara ātman* but is a part of the *Vaiśvānara* Self ".

THE UTGITHA VIDYA.

The Utgitha Vidya finds mention in the Chandogya and Brhadaranyaka Upanisads (Ch. 1-2-1, Br. Ar. 1-3-1).

The Utgitha is the hymnal song. It is a portion of Sama Veda. The Chandogya text says that the syllable *Om* should be meditated upon (*upāsīta*). *Oṅkāra* is the nearest exposition of *ātman* through sound (*paramātmano abhidhānaṁ nediṣtham*) It is also the (*parasyātmanaḥ pratikam*) symbol of *paramātman*—the Supreme Self. Full accounts of the syllable have been explained in the subsequent passages of the Chandogya :—

"The essence of all beings is the earth (*eṣāṁ bhūtānāṁ pṛthivī rasaḥ*), the essence of earth is water (*pṛthivyā āpo rasaḥ*), the essence of water the plants (*apāmoṣadhayo rasa*) the essence of plants is man (*oṣadhīnāṁ puruṣo rasaḥ*) the essence of man is speech (*puruṣasya vāgrasaḥ*), the essence of speech, the *Ṛg* (*vāca ṛgrasa*), the essence of *Ṛg*, the Sama (*ṛcaḥ sama rasaḥ*), the essence of Sama, the *utgītha* (*sāmna utgītho rasaḥ*) which has been called the syllable *Om* (vide previous *mantraḥ* 1-1-2).

That *utgītha (om)* is the best of all essence (*saeṣa rasānāṁ rasatamaḥ*) and the highest (*paramaḥ*) deserving the highest place (*parārdhyo*) (*Parārdhya* is here derived from *para*—highest and *ardha*—place).

The Utgitha Vidya is the process of meditation on the sound symbol *Om* which is the part of *Utgītha* (hymnal song).

THE PURUSAH VIDYA

The *Puruṣaḥ Vidyā* finds mention in the Chandogya Upanisad (3-16-1). It is according to Sankara, a process of meditation (*upāsanā* for increasing the longevity of one's son (*putrāyuṣa*).

THE OBJECT.

The object of the whole chapter is to show how to obtain long life (*dīrgha jīvanāyedamupāsanaṁ japam*) for one's son or for himself. Because when a man lives for long (*jīvanhi svayam*) he becomes blessed with sons (*putrādiphalena*). Besides a man desired for a long life to perform various sacrifices (*yajñam*) for the realisation of the Final Reality. The particular process of meditation to extend one's longevity, has been named after a human being (*puruṣa yajñaḥ*).

In the subsequent passage it has been prescribed that if anything ails a man (*upatapet—Śaṅkara—duḥkhamutpādayet*) threatening death (*maraṇaśaṇkā kāranam*) let him meditate on Vasus (*prāṇānāṁ vasūnām*). Thus he recovers from his illness (*agadaḥ anupatāpaḥ*) (Ch. 3-16-2).

A man's life has been divided into parts. The first part is of twentyfour years (*caturviṁśativarṣāṇi*) which has been considered as the morning libation (*prātaḥ savanam*). The above prescription is for the ailments of the first part of life (*tasminvayasi kiñcidupatapet*). The next twentyfour years of his life has been considered as the midday libation (*catuścatvāriṁśadvarṣāṇi tanmādhyandinaṁ savanam*). If anything ails him in that age (*asminvayasi upatapet*) threatening death let him meditate on *prāṇas* as *Rudras*. Thus he recovers from that ailment (Ch. 3-16-3,4). The next forty-eight years are the third (*aṣṭācatvariṁśadvarṣāṇi*) which has been considered as the third libation (*tṛtīya savanam*). If anything ails him let him meditate on *prāṇas* as *ādityas*. Thus he recovers from his illness (*agadaḥ*) and becomes whole (*anusaṁtanuta*).

The total longevity according to Sankara becomes one hundred and sixteen years. (*ṣoḍuśaṁ vārṣaśatam*). Mahidasa Aitareya who knew this particular branch of knowledge addressed a disease thus : "*He roga kiṁ kasmānme mamaitadupatapanamupatapasi*—why dost thou affect me as I shall not die by it" (*na mariṣyāmi*). He lived a hundred and sixteen years (*ṣoḍaśaṁ varṣaśataṁ prajīvati*).

THE PARYANKA VIDYA

The *Prayaṅka Vidyā* finds mention in the Kausitaki Brahmana Upanisad (1-3), After the defeat of Svetaketu when Uddalaka Gautama Aruni approaches King Citra Gargayana taking fuels in his hand, with a view to be instructed by the latter about the future life of the performer of sacrifices, Citra thus says : "He (at the time of death) having reached the path of gods (*devayāna*) comes to the world of Fire (*agniḥ*) to the world of air (*vāyuḥ*) to the world of water (*varuṇaḥ*) to the world of Indra, to the world of Prajapati and (at last) to the world of Brahman.

THE WORLD OF BRAHMAN.

Next King Citra explains the world of Brahman in the following manner : "In that world there is the lake *āra*. In the Chandogya Upanisad there is the mention of *Araḥ* (8-5-3) which is full of *aira*. Sankara has interpreted *Airaḥ* as *Madīyam* which produces intoxication (*madakaram*) of delight (*harṣotpādakam*). The moments are called *yeṣṭihā* (according to Prof. Max Muller it means killing the sacrifices which consists in a desire for Brahman), the river *Virajā* (stainless), the tree *Tilyaḥ*, the city *Sāyujyam*, the palace (*aparājitam*) (unconquerable) the door keepers (*dvāragopau*), Indra and Prajapati the hall of Brahman is called *Vibhum*, the throne (*pramitam*) *Vicakṣaṇa*, the couch (*paryaṅka*), *Amitaujāḥ* (endless splendour) and the beloved (*priyā*), *Mānasi* and her image, *Cakṣuṣī* (eye) who, as if taking flowers are weaving the worlds (*vayatau*) and the *Āpsarās*, the *Ambāḥ* (Sruti, sacred scriptures) and the *Ambāvayavāḥ* (*buddhi*—understanding) and the river *Ambayā* (leading to the knowledge of Brahman). To this world (of Brahman), he who knows this *Paryaṅka Vidyā*, approaches (after death). Brahman says to him : "Run towards him (the attendants) with such worship as is due to myself. He has reached the river *Virajā*" (stainless) (*abhidhāyata..virajāṁ vāyaṁ nadīm*).

Explaining further he says : "Then five hundred *Apsarās* go towards him, one hundred with garlands in their hands, one hundred with ointments (*añjana*), one hundred with perfumes (*cūrṇa*), one hundred with garments (*vāsaḥ*), and one hundred with fruits in their hands. They adorn him with ornaments (*alaṅkāra*) worthy of Brahman and when thus adorned with ornaments of Brahman, the knower of Brahman moves. He comes to the lake *Ara* and he crosses it by the *manas* (*manasātyeti*), while those who come to it without knowing the truth (*saṁpratividaḥ*) moment called *yeṣṭihā* flee from him (*apadravanti*). He comes to the river *Virajā* and crosses it by *manas*(*manasaivātyeti*) and there shakes off his good and evil deeds (*sukṛta-duṣkrte dhūnute*). His beloved relatives (*priyā jñātayaḥ*) obtain the good, and as a man, driving in a chariot, might look at the two wheels (without being touched by them) thus he will look at day and night, thus at good and evil deeds, and at all pairs. Being freed from good, (*visukṛtaḥ*) from evil (*viduṣkṛtaḥ*) he, the knower of Brahman, moves towards Brahman (*brahma vidvānbrahmaivābhipraiti*) (Kaus. 1-4).

He approaches the tree *Tilya*, and the odour (*bramagandhaḥ*) of Brahman reaches him. He approaches the place called *Sāyujyam* and the flavour of Brahman reaches him. He approaches the space (*āyatanam*) of *Aparājita* and the splendour (*brahmatejaḥ*) of Brahman reaches him. He approaches the door-keepers (*dvāragopau*), Indra and Prajapati and they run away from him. He approaches the hall (*vibhupramitam*) and the glory of Brahman (*Brahmayaśaḥ*) reaches him. He approaches the throne (*pramitam*) *Vicakṣaṇa*.

THE PARYANKA.

The Saman verses,—*Bṛhad* and *Rathantara*—are the eastern feet of that throne (*asandim*). The Saman verses *Hyaita* and *Naudhasa* its western feet, the *Sāman* verses the *Vairūpa* and *Vairaja* its sides lengthwise, the Saman verses *Sakvara* and *Raivata* to sides crossways. That throne is *Prajñā* (*knowledge*) for by knowledge (self-knowledge) he sees clearly. He approaches the couch (*paryaṅkaḥ amitaujasam*). That is *Prāṇaḥ*. The past and future are its eastern feet, prosperity and earth its western feet, the *Śaman* verses *Bṛhad* and *Rathantara* are the two sides lengthwise of the couch (*Paryaṅkaḥ*). The *Saman* verses *Bhadra* and *Yajñāyajñīya*, are its cross-sides at the head and feet (*śīrṣaṇyamṛtaḥ*), the *Ṛg* and *Sāman* are the long sheets (*prācīnātānam*), the Yajus the cross sheets (*yajūṁsi tiraścīnāni*), the moon-beam, the cushion (*somaṁśava upastaraṇaṁ*), the *Utgītha*, the coverlet (*utgītha upaśrīḥ*), and prosperity the pillow (*śrīrūpabarhaṇam*).

WHERE DOES THE BRAMAN SIT ?

On this *Paryaṅka* (couch) sits Brahman, and he who knows this (who knows himself one with Brahman sitting on the Paryanka) mounts it first with one foot only. Then Brahman says to him - "Who are thou ?" (*ko asīti*) and he shall answer : "I am (like) season and the child of the seasons, sprung from the womb of endless space (*ākāśaḥ*) from the light (*tejaḥ*), — the origin of the year, which is the past, which is the present which is all living things and all elements is the Self (*ātmā*). Thou art the Self. What thou art that I am" (*yastvamasi so ahamasmīti*).

Brahman says to him : "Who am I ?" (*koahamasmi*) He shall answer "That which is the True" (*satyam*).

Brahman asks : "What is the True ?" He says to him : "What is different from gods and from the vital force (*prāṇaḥ*) that is *sat* but the gods and the vital force are *Tyam.* Therefore by that name *satya* (True) is called all this whatever there is. All this thou art" (Kaus. 1-6).

This is also declared by the Sloka : "This great *Ṛsi*, whose belly (*udaraḥ*) is the *Yajus* the head, (*śiraḥ*), the *Sāman*, the form, (*mūrtiḥ*) the *Ṛk*, is to be known as being imperishable, and as being Brahman".

Brahman asks him : "How dost thou obtain my male names (*pauṁsnāni nāma*) ?" He should answer : "By vital energy (*prāṇaḥ*)".

Brahman again asks : "How my female names ?" He should answer : "By speech" (*vāc*).

Brahman further asks : "How my neuter names ?" He should answer : "By *manas* (mind)". "How smells"? (*gandha*). "By nose" (*ghrāṇa*). "How forms"? (*rūpa*). "By the eye" (*cakṣuḥ*), "How sounds"? (*śabda*). "By the ear" (*śrotra*). "How flavours of food ?" "By the tongue" (*jihvā*). "How actions"? (*karma*). "By the hands" (*hasta*), How pleasures and pain"? (*sukha duḥkha*). "By the body" (*śarīra*). "How joy, delight and offspring"? (*ānandaṁ ratiṁ prajātim*). "By the organs (*upastha*). "How journeys"? (*eti*). "By the feet" (*pāda*). "How thoughts and what is to be known as desired"? (*dhiyo vijñātavyaṁ*). "By knowledge" (*prajñā*).

Brahman says to him : "Water indeed is this my world, (*āpaḥ lokaḥ*) the whole Brahmana world, and it is thine".

"Whatever victory, (*jaya*) whatever might, belong to Brahman, (*vyaṣṭiḥ*) that victory and that might he obtain who knows this, yea, who knows this" (Kaus. 1-7).

THE SAVITRI VIDYA

The *Sāvitrī Vidyā* finds mention in the Brhadaranyaka Upanisad (5-14-1). The *Sāvitrī Vidyā* is also known as the *Gāyatrī Vidyā* (*gāyatrīmeva sāvitrīm*) (Br. Ar. 5-14-5).

At the very outset Sankara states : "Now the meditation on *Gāyatrī* as possessing the limiting adjuncts is being stated : "*Gāyatrī* is the chief of the meters *(sarvacchandasāṁ hi gāyatrīcchandaḥ pradhānabhūtam)*. It is called *Gāyatrī* because, it protects the organs of those who recite it *(prāṇatrāṇasāmarthyam)*. Other meters *(chandaḥ)* have not this power.

The *Gāyatrī* is identical with the vital force *(prāṇātmabhūtā ca sā)*, and the latter is the soul of all meters; *sarvacchandasāñcātmā prāṇaḥ*. "The vital force *(prāṇaḥ)* as has been said, is called the *kṣattram* on account of its power of protecting the body by healing its wounds *(prāṇaśca kṣatatrāṇāt kṣatram)*. Hence vital force *(prāṇaḥ)* is called *Gāyatrī*". The meditation on *Gāyatrī* is therefore being enjoined (vide Br. Ar. 5-14-1 San. Com.).

"There is another reason. It is the cause of the birth of Brahmanas *(dvijottama janmahetutvācca)* the noblest among the twice born. From the passage—"He created the *Brāhmaṇa* through *Gāyatrī*, the *Kṣattriya* *(rājanya)* through *Triṣṭubh* and the *Vaiśya* through *Jagatī* (5-4-3 adapted). We know that the second birth of the *Brāhmana* is due to *Gāyatrī*. Therefore, it is the chief among the meters. The passages like "the Brahmanas renouncing their desires" etc., (3-5-1) the Brahmanas speak of that Immutable etc. (3-8-8), "He is a Brahmana" (3-8-10), and "he becomes sinless, taintless, free from doubts the knower of Brahman" (4-4-23) show that a Brahmana attains the highest end of his life, the Brahmanahood due to his second birth through *Gāyatrī*. Hence the nature of *Gāyatrī* should be described. Since the best among the twice born, who is created by *Gāyatrī* is entitled to the achievement of his life's end without any obstruction *(niraṅkuśa..uttamapuruṣārthasādhanā)* therefore this achievement is due to *Gāyatri*.

THE EIGHT SYLLABLES : THE FIRST FOOT OF GAYATRI.

With a view to enjoining a meditation the Sruti says : "*Bhūmi*, *antarikṣa* and *dyaus* (heaven) make eight syllables. The syllable *ya* (in the world *vareṇya*) should be separated to supply the particles *ha* and *vai* to indicate some well-known fact. So the above three worlds (*bhūmi*, *antarikṣaḥ*, and *dyauḥ)* constitute the first foot of *Gāyatrī* because both have eight syllables (San. Com. 5-14-1).

THE RESULTS.

The result according to one who knows the first foot of the *Gāyatrī* consisting of the three worlds is as follows : "He who knows the first foot of the *Gāyatrī* to be such wins as much as there is to be won in those three worlds (San. Com. 5-14-1).

Ṛcaḥ, *Yajūṁsi* and *Sāmāni* make eight syllables and they have been called the second foot of *Gāyatrī*. Because the second foot of *Gāyatrī* has also got eight syllables, the Sruti states : "He who knows the second foot of the *Gāyatrī* to be such wins as much as that treasury of knowledge, three Vedas, have to confer (5-14-2).

THE SECOND FOOT OF GAYATRI.

Sankara commenting on the Sruti states ; "*Ṛcaḥ*, *Yajūṁsi* and

Sāmāni , the syllables of the names of that treasury of knowledge, the three Vedas, are also eight in number and the second foot of the *Gāyatrī* has likewise eight syllables and *Sāman,* constitute the second foot of the *Gāyatrī,* just because both have eight syllables".

THE RESULTS.

"He who knows the second foot of *Gāyatrī* to be such, consisting of the three Vedas, wins as much as that treasury of knowledge, the three Vedas have to confer" (San. Com. 5-14-2).

THE THIRD FOOT OF GAYATRI.

Prāṇaḥ , *apānaḥ* and *vyānaḥ* make eight syllables and the third foot of the *Gāyatrī* has eight syllables. So the above three forms of the vital force (*prāṇaḥ*) constitute the third foot of the *Gāyatrī*.

THE RESULTS.

He who knows the third foot of the *Gāyatrī* to be such wins all the living beings that are in the Universe (*yāvadidaṁ prāṇi tāvaddha jayati*) (5-14-3).

THE FOURTH FOOT OF GAYATRI.

Now its *Turīyā*, apparently visible (*darśatam*), super-mundane (*paro-raja*) foot is indeed this—the Sun that shines (*ya tapati*). The word *Turīya* according to Sruti means the fourth (*yādvai caturthaṁ tatturīyam*). *Darśatam* (apparently visible foot), because he is seen as it were. *Paroraja* (Super-mundane) because he shines on the whole universe as its overlord.

THE RESULTS.

He who knows the fourth foot of the *Gāyatrī* to be such shines in the same way with splendour and fame (*śriyā yaśa*) (Br. Ar. 5-14-3).

CHAPTER VII

INSTITUTION.

THE FAMILY OF THE PRECEPTOR.

The family of the preceptor (*ācāryakula*) is the sacred home of the Vedic learning (Ch. 8-15-1). There were several such families of *Ṛṣis* who were specialists in particular branches of Vedic texts during the Vedantic period. In Madra, the family of Patancala Kapya was famous for scriptural studies Yajnavalkya and Uddalaka went there as itinerant scholars and studied scriptures (Br. Ar. 3-7-1).

The family of Yajnavalkya was renowned for all the four branches of Vedic studies which is evident from the interpretation of the term *sāmaśravaḥ* by Sankara (Br. Ar- 3-1-2). Commenting on it he states: "*Sāmaśravaḥ* means one who hears and learns how to chant the *Sāman*. Hence by implication Yajnavalkya is made out to be versed in all the four Vedas" (*sāmaśravaḥ—sāmavidhiṁ hi śṛṇoti ataḥ arthāccaturvedo yājñavalkyaḥ*) (San. Com. 3-1-2). Students of all the four Vedas gathered around him to study different branches of the Vedas.

The term *ācāryakula* (Ch. 2-23-1) indicates "the family of the preceptor". Families of teachers were the residential schools where the pupils from far and near came and resided for the prosecution of a course of study (implied in the term *ācāryakulavāsī* and *antevāsina*) (Ch. 2-23-1 ; Tait: 1-11) and acquired the knowledge of the Vedas (implied in the phrase "*ācāryakulādvedamadhītya*) (Ch. 8-15-1).

PARISAD.

Besides these domestic schools, there were regular organisations for higher studies such as *Pañcāla pariṣad* (*pañcālānāṁ pariṣadam*) under the patronage of King Pravahana Jaivali (Br. Ar. 6-2-1). Uddalaka Aruni went to *Pañcāla Pariṣad* and learned about the life after death from the king (Br. Ar. 6-2-8). "His son Svetaketu, after being taught by him, went to the assembly of the *Pañcālas* to establish his fame of learning (*yaśaḥprathanāya*). The phrase (*yaśaḥprathanāya*) is very significant. The *Pariṣad* was replete with learned Vedic scholars. If a scholar intended to establish his fame (*yaśaḥprathanāya*) as a scholar, he went to meet the scholars of the *Pariṣad*. The *Pañcālas* were famous according to Sankara for learning" (*prasiddhāḥ*). With the proud idea of conquering (*jitvā*) first their assembly (*parisadam*) and then the royal court (*rājñopi*) Svetaketu approached King Pravahana Jaivali" (vide San. Com, on Br. Ar. 6-2-1 also vide Ch. 5-3-1).

It is evident from these facts that *pariṣad* was essentially an organisation for higher studies. It comprised of men of letters and students having completed their formal educational career met the scholars of the *Pariṣads* to acquire further knowledge on particular branches of Vedic learning and establish their reputation as scholars thereby. According to Bodhayana Srauta Sutra (1-1-10) constitution of the *Pariṣad* is as follows : "Four men each of whom knows at least one of the four Vedas a *mimāṁsaka*, an expert who knows *Aṅgas*, one who recites the sacred laws and three Brahmanas belonging to (three different) orders"—thus ten men constitute this assembly.

THE LEARNED CONFERENCE.

In addition to these institutions for higher studies the kings held learned conferences where scholars from far and near assembled and discussed on philosophy. In Videha a philosophical conference was organised by Emperor Janaka in connection with the Horse Sacrifice, (*aśvamedhaḥ yajñaḥ*) (Br. Ar. 3-1-1). There the Brahmanas of the *Kuru-Pañcāla* assembled either on invitation (*nimantrita*) or as spectators (*darśanakāmā*) (Vide San. Com.). These Brahmanas were famous scholars. The Emperor had a desire to know who was the greatest Vedic scholar among them. Being desirous of knowing this, he, as a means to finding it out, had a thousand young cows confined in an enclosure. On the horns of each cow were fixed ten *pādas* (a *pāda* being a quarter of a *pala*) of gold. And he said to them : "Revered Brahmanas ! Let him, who is the best Vedic scholar among you, drive these cows" (home). None of the Brahmanas dared. Then Yajnavalkya said to a pupil of his : "Dear Samasravas drive away these cows homeward". "The Brahmanas were furious" (*cukrudhuḥ*). Thereupon a discussion ensued. Yajnavalkya defeated the leading philosophers of the age such as (1) Uddalaka Aruni, Asvala, the Hotri priest of Emperor Janaka, (3) Artabhaga, (4) Bhujyu, (5) Usasti, (6) Kahoda, (7) Sakalya, (8) and Gargi the learned daughter of Vacaknu.

These conferences were attended by teachers and students alike. Yajnavalkya the master of four Vedas (vide San. Com. on 3-1-2 Br. Ar. *Caturvedo* Yajnavalkyah) went to the conference attended by students. One of them was *Sāmaśravas* that is one who heard the rules prescribed in the *Sāmaveda* (*sāmavidhiṁ śṛṇoti*). The importance of these conferences cannot be overestimated. As a result of these metaphysical discussions the Upanisadic literature flourished.

An assemblage of learned Brahmanas in a sacrifice was usual. And their discussion on subtle philosophical points was also common. Consequently the learned scholars who attended these sacrifices were supposed to be well versed in the Vedas, because at any moment they were open to challenges by some experts. And in their discussion some new facts were revealed to the scholars.

In the Chandogya Upanisad we come to know of a king who performed a sacrifice. Usasti son of Cakra was a learned Vedic scholar. Being in distress by the sudden outbreak of a famine in Kuru country due to hail storm, he went to attend that sacrifice expecting awards. There he challenged the priests. Finding him to be a great scholar the *Prastotṛ* approached him saying with modesty (*vinayena* in the San. Com) "*Prastotṛ*, if you without knowing the deity which belongs to the *Prastotū* are going to sing it, your head shall fall off—which then is that deity ?" (1-11-4).

Usasti replied: "Breath (*prāṇaḥ*). For all these beings merge into breath alone, and from breath they arise. This is the deity belonging to the Prastava".

Then came *Utgātā* and asked about the deity. Usasti replied : "The Sun (*ādityaḥ*). For all these beings praise the Sun when it stands on high. This is the deity belonging to *Utgītha*" (1-11-7 Ch.).

Next to *Utgātri* came the *Pratihartā* and put the same question about the deity to which Usasti replied : 'Food' (*annam*). For all these beings live when they partake of food. This is the deity belonging to *Pratihāram*" (Ch. 1-11-9). Each sacrifice attracted a congregation of learned scholars and researches of experts were discussed on all such occasions.

YAJNA.

The seat of sacrifice was the seat of learning. In the Chandogya Upanisad (Ch. 3-4-1) we find that *Itihāsa* (history) and *Purāṇa* (mythology) were recited in the *Pariplavāsu rātriṣu* (*Pariplavā rātri*) of the Asvamedha sacrifice (*tayoścetihāsapurāṇayoraśvamedhe pāriplavāsu rātriṣu*). The scholars who attended the sacrifice acquired the knowledge of history and mythology. The *Utgītha Vidyā* (hymnal song) flourished in the forest Nimisa which was the seat of sacrifice (implied in the term *satriṇām*). Vaka Dalbhya was the master of *Utgītha Vidyā* and he became the *Utgātā* (enchanter) of *Utgīthaḥ* (Hymnal song) among the sacrificers of the Naimisaranya forest (*sa ha naimiśīyānām satriṇāmudgāta babhūva*) (Ch. 1-2-13).

MAINTENANCE OF THE INSTITUTIONS THROUGH LAND GRANTS.

For the maintenance of the 'domestic schools' the kings made land-grants. Sankara commenting on the *ākhyāyikā* (story) of the King Janasruti Pautrayana and Raikva, stated that one of the aims of the *ākhyāyikā* was to show the process of imparting and acquiring knowledge (*vidyādānagrahaṇavidhipradarśanārtha*)(Ch. 4-1-1). When kings approached any preceptor for knowledge made gifts of land, cattle, and wealth. Janasruti Pautrayana gave away the entire village named *Raikvaparṇa* to Raikva in lieu of the *Saṁvargaḥ Vidyā* imparted to him by the latter (Ch. 4-2-5). Sankara stated *Raikvaparṇa* was comprised of many small villages in the whole territory of *Mahāvṛṣa* (*grāma raikvaparṇa nāma vikhyātā mahāvṛṣeṣu deśeṣu*) (Ch. 4-2-5 San. Com.). The income of the whole village was meant for the maintenance of the family of Raikva.

Gifts of cattle.

From time to time gifts of cattle were made by the kings to the preceptors. King Janasruti Pautrayana gave away to Raikva one thousand cows (Ch. 4-2-5). King Ajatasatru of Kasi promised to give one thousand cows to proud Balaki (*dṛpta bālāki* - Br. Ar. 2-1-1). Emperor Janaka of Videha very often made gifts of cattle to Yajnavalkya, which is evident from his saying: "What has brought you here ?" "To have some animals or to hear some subtle questions asked"? (*paśunicchan*) (Br. Ar. 4-1-1). Thereafter, for each instruction he received from Yajnavalkya, he said : "I give you a thousand cows with a bull like an elephant (*hastyarṣabham sahasraṁ dadāmi*) (Br. Ar. 4-1-2). Besides from time to time the kings held philosophical conferences when a trophy consisting of cattle was kept for the winner. Emperor Janaka of Videha kept one thousand cows with their horns studded with ten *pādas* of gold, confined in an enclosure (Br. Ar. 3-1-1). Herds of cattle were a source of income for the maintenance of the domestic schools.

Gifts of wealth.

Janaka the Emperor of Videha performed the Asvamedha sacrifice in which wealth was freely distributed to the learned scholars and Brahmanas (Br. Ar. 3-1-1). Usasti Cakrayana once went to such sacrifice and said : "Give me the same amount of wealth you will give to other *Ṛtvijas*" (priests) (Ch. 1-11-3) and the king said : "Yes that will be done".

Once King Asvapati Kekaya was performing a sacrifice the five learned Brahmanas along with Uddalaka approached him. The king said : "I am going to perform a sacrifice (*yakṣamāṇa*) Sirs, and I give as much wealth as I give to each *Ṛtvija*". Sankara here states that the "gift of wealth implied in the phrase *yathoktaṁ dhanam* shows that the priest (*ṛtvija*) could not make unusual demands" Ch. 5-11-5).

Royal patronage.

The institutions of higher education such as *pariṣad* (Br. Ar. 6-2-1), and *samiti* (Ch. 5-3-1) were directly under the royal patronage. They themselves attended these institutions and discussed with learned Vedic scholars philosophical points. When Svetaketu having completed his educational career went to the *pariṣada* of the *Pañcālas* (*pañcālānāṁ pariṣadam*) the king Pravahana Jaivali asked him : "Do ye know how these people diverge after death" ? (Br. Ar. 6-2-2 ; Ch. 5-3-2). King Pravahana Jaivali was the patron of the Pancala parisad.

ECONOMIC CONDITION OF TEACHERS.

The king gave impetus to learned scholars by holding philosophical conferences and setting a trophy for the winner (Br. Ar. 3-1-1).

The teachers were not usually poor. Uddalaka Aruni had gold (*hiraṇya*), cattle (cows and horses—*go aśva*), maid servants (*dāsī*), retinue (*pravārāṇām*) and dress (*paridhāna*) (Br. Ar. 6-2-7). Raikva had a landed property in the *Mahāvṛṣa* territory named *Raikvaparṇa* which comprised of many villages (*grāmā*) (San. Com. Ch. 4-2-5), chariot, drawn by mules (*aśvatarīratha*) gold necklace (*niṣkaḥ*) and one thousand cows. Yajnavalkya had wealth (*vittaḥ*), cattle and property (implied in the phrase *dravyabibhāgaṁ kṛtvā vittena saṁbhajya*) which he wanted to divide (Br. Ar. 2-4-2). Gautama Haridrumata had a huge herd of cattle (Ch. 4-4-5).

CHAPTER VIII

CASTE IN EDUCATION

The question of caste in education is first raised by Sankara while interpreting the text *upaimyahaṁ bhavantam* in the Brhadaranyaka Upanisad (6-2-7). The fact is that Uddalaka Aruni went to king Pravahana Jaivali and said : "I have come to you as a student".

That Uddalaka is a Brahmana is quite evident from Sankara's commentary as well as from the fact that the king gave him seat, (*āsanam*) had water brought for him, (*udakaṁ bhṛtyairāhārayāñcakāra*) and gave him the reverential offering (*arghyam*) through his priest and promised to give him a boon (Br. Ar. 6-2-4). Whereas the king was a Ksattriya by caste.

Sankara commenting on this anomaly of a Brahmana approaching a Ksattriya for instruction (which is implied in the phrase *upaimyahaṁ bhavantam* states: "In ancient times (*pūrva*) the Brahmanas seeking instruction from Ksattriyas (*kṣatriyān vidyārthinaḥ*) or Vaisyas or (*vā*) Ksattriyas seeking it from Vaisyas as a matter of necessity (implied in the term *āpadi*) used to approach a teacher (*ācārya*) as a student (*śiṣyavṛttyā*) through declaration (*vāca*) and not by actually serving him" (*nopāyana-śuśrūṣādibhiḥ*). On the basis of this fact let us examine how the caste system worked in the Vedantic period and what effect it had on the system of education.

THE TERM BRAHMANA.

The term *Brāhmaṇa* finds mention at several places in the Upanisads such as :—

Brāhmaṇayorvadator vācam (Ch. 1-8-2)
Brāhmaṇān na nindet (Ch. 2-20-2).
Brāhmaṇasyānveṣaṇā (Ch. 4-1-7).
Na prāk tvattaḥ purā vidyā brāhmaṇān gacchati (Ch. 5-3-7).
Prāṇo brāhmaṇaḥ (Ch. 7-15-1).
Brāhmaṇakā (Ch. 7-15-2).
Brāmaṇānāṁ yaśaḥ (Ch. 8-14-1).
Tasmād brahmaṇaḥ (Br. Ar. 1-4-11).
Brāhmaṇo manuṣyeṣu (Br. (Ar. 1-4-15)
Brāhmaṇaḥkṣatriyamupeyāt (Br. Ar. 2-1-15).
Brāmaṇānāmanūcānatama (Br. Ar. 3-1-1).
Brāhmaṇaḥ putraiṣaṇāyāh (Br. Ar. 3-5-1).
Brāhmaṇā abhivadanti (Br. Ar. 3-8-8).
Sa brāhmaṇāḥ (Br. Ar. 3-8-10).
Svidime brāhmaṇāḥ (Br- Ar. 3-9-18).
Prajñāṁ kurvīta brāhmṇaḥ (Br. Ar. 4-4-21).

Vedānuvacanena brāhmaṇa (Br. Ar. 4-4-22).
Mahimā brāhmaṇasya (Br. Ar. 4-4-23).
Vedo ayaṁ brāhmaṇā viduḥ (Br. Ar. 5-1-1).
Na kaṣmiṁścana brāhmaṇa (Br. Ar. 6-2-8).
Brāhmaṇaḥ śapati (Br. Ar. 6-4-12).
Brāhmanasya putro jāyata (Br. Ar. 6-4-28).
Omiti brāhmaṇaḥ (Tait. 1-8-1).
Śreyāṁso brāhmaṇāḥ (Tait. 1-11-3).
Brāhmaṇāḥsaṁmarśinaḥ (Tait. 1-11-4).

According to the Brhadaranyaka Upanisad Brahmana first emanated from the Brahman. It has been stated in the Sruti that "It was indeed Brahman in the beginning and It knew only Itself as—I am Brahman" (*brahma vā idamagramāsīt tadātmānamevāvet ahaṁ brahmāsmīti*). Sankara commenting on the Sruti states : "Brahman here must be the conditioned Brahman (*brahma aparaṁ sarvabhāvasya sādhyatvopapatteḥ*) for then only can the identity with all, be the product of effort. The Supreme Brahman cannot become all, as a result of knowledge (*na hi parasya brāhmaṇaḥ sarvabhāvāpattirvijñana sādhyā*). But this identity with all is spoken of as a result of knowledge (*vijñānasādhyāñca sarvabhāvāpattimāha*). Hence it became all. Therefore the term Brahman referred to in this passage must be conditioned Brahman (*aparaṁ brahma*) or since men alone are entitled to know It (*manuṣyādhikārādvā*) the word Brahman may refer to a future knower of Brahman who will be identified with It" (*tadbhāvī brāhmaṇaḥ syāt*) (San. Com. 1-4-10 Br. Ar.). Hence the term Brahmana means one who knows Brahman or one who is entitled to know Brahman in future life. In the Chandogya Upanisad (4-1-7) Sankara has interpreted the term *Brāhmaṇaḥ* as *Brahmavid* i. e. one who knows *Brahman*. The word has been further defined by another Sruti of the Brhadaranyaka Upanisad (3-8-10). While Yajnavalkya explains the *Akṣaraḥ Vidyā* to Gargi, he says : "O Gargi he who departs from this world after knowing this Immutable (*akṣaraḥ*) is a *Brāhmaṇa*"(*sa brāhmaṇaḥ*).

He who knows Brahman, becomes self-controlled (*śāntaḥ*), calm (*dāntaḥ*), withdrawn into himself (*uparataḥ*) enduring (*titikṣuḥ*) and concentrated (*samāhitaḥ*) and sees the Self in his own self (*sarvātmānaṁ paśyati*). Evils do not overtake him (*nainaṁ pāpmā tarati*) but he transcends all evils (*sarvam pāpmāṁ tarati*). Evils do not trouble him (*nainaṁ pāpmā tapati*) but he consumes all evils (*sarvaṁ pāpānaṁ tapati*). He becomes sinless (*vipāpaḥ*), taintless (*virajaḥ*) free from doubts (*avicikitsāḥ*) and a Brahmana (*brāhmaṇo bhavati*) (Br. Ar. 4-4-23).

DUTIES.

The duties of the Brahmana were therefore, to practise and find out manifold ways and means by which the Immutable Brahman was to be attained.

A Brahmana sought to know It through the study of the Vedas (*vedānuvacanena*), sacrifices (*yajñena*), charity (*dānena*) and austerity (*tapasānāśakena*) consisting in a dispassionate enjoyment of sense-objects (Br. Ar. 4-4-22). Hence the daily study of the Vedas (*vedānuvacana*) performances of sacrifices (*yajña*) charity (*dāna*) and austerity (*tapas*) were the duties of a Brahmana who would daily accomplish all those duties to know the Immutable Brahman or the source from which he has emanated.

VEDANUVACANA.

The term *vedānuvacana* according to Sankara indicates "the daily study of the *mantra* and *brāhmaṇa* (*mantrabrāhmaṇādhyayanena nityasvādhyāyalakṣaṇena*) or the passage may mean, the Brahmanas seek to know It through the *mantras* and *brāhmaṇas* relating to the ceremonial portion" (*karmakāṇḍena*). Fearing that the term *vedānuvacana* would mean only the *āraṇyakas*, since the ceremonial portions do not speak of the Supreme Self (*na hi karmakāṇḍena para ātmā prakāśyate*) Sankara states : "The word *vedānuvacana* making no specification refers to the whole of the Vedas, including the daily reading of the Upanisads also and no part of the meaning is abandoned. Because at another place in the Brhadaranyaka Upanisad (3-9-26) it has been said : "That Supreme Being is to be known only from Upanisads" (*taṁ tvaupanisadaṁ puruṣaṁ pṛcchāmi*) (Br. Ar. 3-9-26).

Moreover, if the term *vedānuvacana* means the rites, the daily reading of the Vedas is also a rite, (*karma hi nitya svādhyāyaḥ*) and rites are the means to purification (*karmaṇāṁ viśuddhihetutvāt*). It is only when rites have purified them, that people, with their minds pure, can easily know the Self that is revealed by the Upanisads (*karmabhiḥ saṁskṛtā hi viśuddhātmānaḥ śaknuvanti ātmānaṁ upaniṣat prakāśitam*) (Br. Ar. San. Com. 4-4-22). As the Mundaka Upanisad says : "When one's mind is purified he sees through meditation that Self which has no parts" *viśuddhasattvastatastu taṁ paśyate niṣkalaṁ dhyāyamānaḥ*) (Mund 3-1-8).

SACRIFICE.

The term *yajña* includes according to Sankara *dravyayajña* (sacrifices performed with material things) and *jñāna yajña* (sacrifices consisting of knowledge). Both of them conduce to purity (*saṁskārārthaḥ*) one who being cleansed (*saṁskṛta*) has a pure mind (*viśuddhasattvasya*) will spontaneously attain knowledge (*jñānotpattirapratibandhena bhaviṣyati*). Hence the Brahmanas would perform both the *yajñas* (*dravya* and *jñāna*) to know the Supreme Self (San. Com. 4-4-22).

CHARITY.

Chairty (*dāna*) according to Sankara is necessary, for it destroys one's sins (*pāpakṣayahetu*) and increases one's virtues (*dharmavṛddhihetu*). It was one of the chief duties of the Brahmanas.

TAPAS.

The term *tapas* means the vows of *kṛcchracāndrāyaṇādi* which develops the qualities in a man for the dispassionate enjoyment of the sense-objects (implied in the term *anāśaka*). The term *anāśaka* according to Sankara indicates enjoyment of sense—objects dispassionately (*kāmānaśanamanāśakam*).

The words *vedānuvacana* (study of the Vedas) *yajña* (sacrifices) *dāna* (charity) and *tapas* (austerity) refer to all regular rites (*sarvameva nityam karma*) of the Brahmanas. But these are not rites that have material ends but rites which serve as a means to liberation through the attainment of Self Knowledge (*ātmajñānotpattidvāreṇa mokṣasādhanatvam*). The Brahmanas performed all these duties to achieve the Highest Reality (Br. Ar. San Com. 4-4-22).

SOCIAL POSITION.

The Taittiriya Upanisad declares: "The Brahamanas are superior (*śreyāṁsaḥ*) to us". The word *śreyāṁsaḥ* according to Sankara indicates (*praśastatarāḥ*, more cultured with wider outlook) the Brahmanas are superior to us by virtue of being the teachers of the society (*ācāryatvādi-dharmaiḥ*). Therefore the teachers at the time of *Samāvartana* thus instructed the *antevāsinas*: "Thou should remove their fatigue (*praśvasitavyam*) by serving them with seats (*āsana dānādinā*), gifts should be given with *śraddhāḥ* (faith). It should never be given without *śraddhāḥ* (faith). It should be given in plenty (*śriyā*) with modesty (*hriyā*) with fear (*bhiyā*) with compassion (*saṁvidā*) (Tait. 1-11). If there should arise in thee any doubt as regards any sacred scriptures (*smṛti*) or as regards rites (*karmaṇi*) or actions (*vṛttiḥ*) thou should act in those matters, as do those Brahmans there, who are guileless (*alūkṣāḥ*) of good judgment (*saṁmarśinaḥ*) devoted to *dharma* and engaged in the prescribed duties (*yuktaḥ*) not set by others" (*āyuktāḥ*). The term *alūkṣāḥ* according to Sankara indicates one who is not cruel, (*arūkṣā*) devoted to *dharma* (*dharmakāmāḥ*) and indifferent to the results of his actions (*adṛṣṭārthinaḥ akāmahatā*) which cannot be seen. The term *saṁmarśinaḥ* means one who has good judgment (*vicārakṣamāḥ*). The word *yuktāḥ* indicated one who is devoted to prescribed duties (*karmaṇi vṛtte*) and *āyuktāḥ* means one who is not engaged by others (*aparaprayuktāḥ* meaning thereby that Brahmans could not be engaged and would not engage themselves as servants). Thus the Brahmanas were considered to be the ideal of the society. They were to be followed in every aspect of life (Tait. 1-11-1).

The Chandogya Upanisad declares that the Brahmanas should not be abused (*brāhmaṇānna nindettadvratam*) (Ch. 2-20-2) that is the virtue. Sankara commenting on it states: "A Brahmana is a visible god" (*ete vai devāḥ pratyakṣaṁ yadbrāhmaṇāḥ*)". It has been said in the Sruti that abusing a Brahmana is tantamount to abusing a god (*brāhmaṇa nindā devatā nindā*). It has also been stated in the same Upanisad that "If anyone says anything unbecoming to a Brahmana (*bhṛśamiva*) people say "shame on thee, thou art one who has killed a Brahmana" (*brāhmaṇahā*) (Ch. 7-15-2). In the same strain the Brhadaranyaka states: "One who slights the Brahmanas strikes at his own source" (*ya u enam hinasti sa yonimṛcchati*) (Br.Ar. 1-4-11). Saṇkara commenting on the Sruti states: "Brahmana is the source of the Ksattiryas (*yonim*). But he who being proud of his strength (*balābhimānāt*) slights (*hinasti*) or looks down upon (*nyagbhāvena paśyati*) the Brahmana, his own source, strikes at or destroys his own source (*yonimṛcchati - svaṁ prasavaṁ vicchinatti vināśayati*). He becomes a sinner" (*pāpī*).

The Ksattriyas are already wicked (implied in the term *pāpa*) on account of his cruelty (*krūratvāt*) and they are more so by hurting their own source (*ātmaprasavahiṁsayā*) as in life one is more so (wicked) by slighting one's superior (*loke śreyāṁsaṁ praśastataraṁ hiṁsitvā paribhūya pāpataro bhavati*) (San. Com. 1-4-11).

THE IDEAL OF A BRAHMANA.

The Brahmanas have been considered as the source of the rest of the three Varnas (Br. Ar. 1-4-11). The Sruti eulogising the Brahmanas states: "There is eternal glory for the knower of the Brahman—the Brahmanas" (*nityo mahimā brāhmaṇasya*) (Br. Ar. 4-4-23). The ideal of a Brahmana was to be the knower of Brahnan for which the duties have been prescribed above. Sankara commenting on the above states: "Such a man in this state becomes a Brahmana in the primary sense of the word (*mukhyo brāhmaṇaḥ*). Before living in this state of identity with Brahman (*brahmasvarūpa*) his Brahmanahood was but figurative.. "*gauṇamasya brāhmaṇyam*" (vide San. Com. 4-4-23). The Brahmanahood therefore, depended on character and spirituality and not on the birth alone.

MARRIAGE.

The sanctity of the *Varṇa Dharma* depended on marriage. Its rules interdict intermarriages between different castes. But in the Chandogya Upanisad we find that a Brahmana is being married to a Ksattriya girl. King Janasruti Pautrayana gave his daughter in marriage to Raikva a Brahmana who was a cartman. A Brahmana as a matter of fact could accept a daughter from the lower castes as his wife. But in the Upanisads we do not find any instance, where a Brahman is married to a Vaisya or a Sudra girl.

OCCUPATION-PEDAGOGY.

Sankara while commenting upon the Taittiriya Sruti '*cāsmat śreyāṁso brāhmaṇaḥ*' (Brahmanas are superior to us) states : "They are superior to us because they have distinguished themselves by virtue of being the teachers" (*viśeṣitāḥ ācāryatvādidharmaiḥ*). Hence the chief occupation of the Brahmana Varna was teaching. They were the teachers in the society.

In addition to this, the Brahmanas formed a guild to perform rituals for the kings and private individuals and acted as priests in various sacrifices, which is evident from the list of various types of priests mentioned in the Upanisads namely :—

Utgātā (Br. Ar. 1-3-1, 6-3-1, 3-1-5, 3-1-9, Ch. 1-2-13).
Adhvaryu (Br. Ar. 3-1-4, 3-1-8 etc.).
Brahmā (Ch. 4-17-10, Br. Ar. 3-1-6 etc.).
Rtvija (Ch. 4-17-10, 5-11-5, Br. Ar. 3-1-3,4,5).
Prastotā (Ch. 1-10-8 etc.).

PRIESTHOOD.

Vaka Dalvya became the *utgatā* (singer) of the Naimisiya sacrificers (Ch. 1-2-13). When a king was performing a sacrifice Usasti—son of Cakra approached him as a *Ṛtvika* (Ch. 1-11-1). The king promised to pay him as much wealth as the other priests would receive (Ch. 1-11-3). From these facts it may be concluded that one of the avocations of the Brahmanas was to become priests in sacrifices.

TO ACT AS A REFEREE.

"The Taittiriya Upanisad enjoins that" if there should arise in anyone doubts regarding sacrificial rites (*karmavicikitsā*) or conduct (*vṛttavicikitsā*) he should act in those matters as do those Brahmanas there (San. Com, *brāhmaṇaḥ yathā yena prakāreṇa tatra tasmin karmaṇi vṛtte vā varteran tathā tvamapi vartdethāḥ*).

The Brahmanas, thus leading a life according to the rules prescribed in the sacred texts, interpreted rules guiding the actions of the others, when in doubts by showing their own doings. They acted as a referee in the society.

KSATTRIYA.

The term *kṣattriya* finds mention at several places in the Upanisads :

Tacchreyorūpamatyasṛjata kṣatram (Br. Ar. 1-4-11).
Prānovai kṣattram (Br. Ar. 5-13-4).

Kṣattriyamupeyāt (Br. Ar. 2-1-15).
Kṣatram taṁ parādādyo anyatrātmanaḥ kṣattraṁ veda (Br. Ar. 2-4-6).
Kṣatirāya svāhā (Br. Ar. 6-3-3).
Kṣattriyayonim (Ch. 5-10-7).
..*Yajñah kṣattram*..(Prasna 2-6).
Kṣattrasyaiva praṣaśānamabhūditi (Ch. 5-3-7).
Besides Katha (2-25) Kaus. (4-19).

According to the Brhadaranyaka Upanisad the Brahman could not unfold Himself (*na vyabhavat*). So he projected an excellent form, the *kṣattriya (śreyarūpaḥ)*. The Sruti further declares : "There is none higher than the Ksattriya (*kṣattrātparaṁ nāsti*). Hence the Brahmana worships the Ksattriya from a lower position (*adhastāt*) in the Rajasuya sacrifice (*upāste rājasūye*). He imparts that glory to the Ksattriya, though the Brahmana is the source of the Ksatriya (*kṣatrasya yoniryadbrahma*). The king in his turn, at the end of the sacrifice resorts to Brahmana who is considered to be his source, though he attains supremacy in the sacrifice" (1-4-11). Sankara commenting on it states : "Because of special eminence of Viraj (*atisayena sṛṣṭaṁ kṣattram*) there is none higher than the Ksattriyas.

The *Kṣattriya* has been considered by the commentator as the controller (*niyantṛ*) of the Brahmana caste even (*brāhmaṇa jāterapi*). That is why, in the Rajasuya sacrifice the Brahmana imparts that glory or fame which belongs to him namely the title of Brahmana to the Ksattriya, that is to say, when the king anointed for the Rajasuya sacrifice (*rājasūyābhiṣiktena*)addresses the priest from his throne as "*Brahman*" and the latter replies to him, "You O King, are Brahman".

But the Brahmana who is the topic under consideration, is indeed the source of the Ksattriya therefore although the king attains supremacy in the Rajasuya sacrifice yet in the end when the ceremony is over he resorts to the Brahmana his source (*āśrayati svāṁ yonim*). That is, he puts the priest forward (Br. Ar. 1-4-11 San. Com.).

Fearing that the pride of strength of the Ksattriyas might disturb the social solidarity it has been emphasised that he who being proud of his strength, slights or looks down upon the Brahmana his own source, strikes or destroys its own source. The commentator states: "The Ksattriya is already wicked (*kṣttriyaḥ pāpa eva krūratvāt*) on account of his cruelty and he becomes more so, by hurting his own source that is the Brahmana". On the one hand the Ksattriya has been considered as the controller (*niyantṛ*) of the Brahmana and on the other, it has been declared that Brahmana is the source of the Ksattriya (*yoni*) and he who slights his own source destroys himself. Thus a sort of checks and balances between the two castes was established in the society so that the social solidarity could be maintained.

SOCIAL POSITION.

The social position of the Ksattriyas and their duties become explained when the Brhadaranyaka compares the Ksattriya with the *Prāṇaḥ* (vital force). The Sruti declares : "The vital force is the *kṣattra*". Sankara commenting on the Sruti states: "Because the vital force (*prāṇaḥ*) protects the body from wounds and injuries inflicted with weapon etc., by filling them up with new flesh, therefore it is well-known, as the *kṣattra*, on account of this healing of the wounds" (*kṣatatrāṇāt prasiddhaṁ kṣattratvaṁ prāṇasya*). The fact is, as *Prāṇaḥ* (vital force) protects and maintains the body (*trāyate pālayatyenaṁ piṇḍaṁ dehaṁ prāṇaḥ*) (5-13-4). The *kṣattriya* protects and maintains the body of the society from the enemies. The Ksattriya was created by Brahman because he felt the want of a caste who would protect and maintain (*kṣattrādi paripālayitrādi-sūnyam*) (San. Com 1-4-11). The Ksattriya was the vital force of the society.

DUTIES.

The duties of the Ksattriya were, therefore to protect and maintain (implied in the phrase *paripālyitrādi*). They were like the Brahmanas entitled to know the Supreme Self through '*vedānuvacana*' (*vedānuvacanena brāhmaṇā vividiṣanti*). The term Brahmana in the Sruti (4-4-22) included according to Sankara the three Varnas (*trayāṇāmvarṇānām*) i. e. the Brahmana, the Ksattriya, and the Vaisya. The Ksattriya also performed both the *yajñas—jñāna yajñaḥ* and *dravya yajña* (sacrifices performed with material objects and subjective sacrifices—pursuit after knowledge etc.). Because both of them were conducive to the purification of mind (*saṁskṛtasya ca viśuddha sattvasya*). As one who being cleansed, has a pure mind will spontaneously attain the supreme knowledge (*jñānotpattirapratibandhena bhaviṣyati*). They also observed the vow of charity (*dānaḥ*) and austerity (*tapas*) consisting of dispassionate enjoyment of sense objects (*anāśaka*). The Upanisads record the names of the following Ksattriya kings who performed (*dravya yajñaḥ*) :-(1) Janaka the Emperor of Videha, performed the Asvamedha sacrifice, according to Sankara gifts were freely distributed in that sacrifice (Br. Ar. 3-1-1). Asvapati Kekaya performed a sacrifice. According to Sankara Kekaya also performed a sacrifice (implied in the term *yakṣyamāṇo* - Ch. 5-11-5) when the five Brahmanas along with Uddalaka went to him to learn *Vaiśvānara Vidya*. At another place in the Chandogya Upanisad we find Usasti Cakrayana is going to a king who was performing a sacrifice (*yajmāṇo rājovāca*) (Ch. 1-11-1).

How far the Ksattriya king were engaged in the pursuit of knowledge (that is performing the *jñāna yajña*) is quite evident from the list of the learned kings recorded in the Upanisads. Pravahana Jaivali explained the significance of the *Utgitha Vidyā* to two Brahmanas, Atidhanavan Saunaka and Udarasandilya (Ch. 1-8-2 to 1-9-3). In the fifth chapter of the Chandogya Upanisad King Pravahana Jaivali again appears and teaches Uddalaka Aruni the *Pañcagni Vidyā*. (The same story is repeated in the Brhadaranyaka Upanisad 6-2-8 and in the Kausitaki Upanisad 1-1-1). King Ajatasatru was another learned King of Kasi and he taught Garga Balaki (Br. Ar. 2-1-13,14,15). King Asvapati Kekaya taught the *Vaiśvānara Vidyā* to six Brahmanas (Ch. 5-11-1 to 7). Emperor Janaka of Videha, for the sake of knowledge placed his whole kingdom at the disposal of Yajnavalkya (Br. Ar. 4-2-4).

TAPAS.

The Maitrayani Upanisad records one instance when a Ksattriya King Brhadratha performed *Tapas* for the sake of acquiring supreme knowledge (1-1-1).

VAISYAS.

Even after projecting the *kṣattriyas* the Viraj (*Brahman*) did not flourish. So he created the *Vaiśyas*—those species of gods who are designated in groups-*gaṇaśaḥ* (Br. Ar. 1-4-12). Sankara commenting on the Sruti states : "Yet even after creating the Ksattriyas He (*viraj*) did not flourish for want of someone to acquire wealth (*na vyabhavat vittopārjjaiturabhāvāt*). So he created the Vaisyas in order to acquire wealth which is the means of performing rites" (*karmasādhanavittopārjanāya*). The commentator puts a question as to who were the *Vaiśyaṣ* and says in reply that the *Vaiśyas* were those species of gods who are designated in groups with a view to fulfil their self - interest (*svārtha niṣṭhā*). The *Vaiśyas* abound in groups, for they succeed in acquiring wealth mostly in combination and not singly (*prāyeṇa saṁhatā hi vittopārjjane samarthāḥ naikaikaśaḥ*) (San Com, 1-4-12 Br. Ar.).

The point is, the whole social structure cannot stand on the men of wisdom and knowledge only,—represented by the Brahmanas and men of practical politics and defence, represented by the Ksattriyas. It requires men of action and economic activity to sustain the whole society and the Vaisyas were created for economic pursuits (*viśamasṛjata*) (Br. Ar. 1-4-12).

The word *Vaiśya* also finds mention in the Chandogya Upanisad (5-10-7)in connection with different gradations of birth according to one's past actions. The Sruti states : "Those whose conducts have been good will quickly attain some good birth — the birth of Brahmana or a Ksattriya or a Vaisya. But those whose conduct has been evil will quickly attain an evil birth—the birth of a dog or a hog or a *caṇḍāla*" (Ch. 5-10-7). Sankara classifies these three castes—Brahmana, Ksattriya and Vaisya into one and uses the term *dvijāti* (twice born). According to Brhadaranyaka Upanisad (4-4-22) they were entitled to the pursuit of the highest knowledge of Brahman through *vedānuvacana*. *yajña*, *dāna* and *tapas*.

The *Vaiśyas* represented the *vis* of the earlier Rgvedie age. They carried on trade and commerce in distant lands. The chief duty of the Vaisyas was to acquire wealth.

THE SUDRAS.

During the Upanisadic period the *Śūdras* formed the part and parcel of the society and they were recognised as the necessary elements. The Brhadaranyaka Upanisad states : "Brahman could not unfold Himself so he created the *Śūdra* caste—*Pūṣaṇa*" (Br. Ar. 1-4-13). Sankara commenting on the Sruti has declared : "For want of servants (*paricārakābhāvāt*) Brahman could not unfold himself (*naiva vyabhavat*). So He created the *Śūdra* caste" (*śaudraṁ varṇaṁ asṛjata*). What was this *Śūdra* caste that was created ? To this question the commentator answers that it was *Pūṣaṇa* that is one who nourishes (*puṣyatīti puṣa*). The terms *dāsa* and *dāsī* find mention in the Chandogya (7-24-2, 5-13-2) and Brhadaranyaka Upanisads (6-2-7, 4-4-23) which clearly evinces the fact that male and maid servants were engaged by those who could afford to do so.

The Hindu caste system which has degenerated and has been a subject of much controversy and regarded as a social evil, was introduced by the ancient seers not with a view to supplanting a particular group of people by the other but to sort out people according to their mental traits and special aptitude for performing graded social duties and for the purpose of division of labour. It had never been the intention that one class should dominate and the other would remain permanently enchained in thraldom. The idea was to take a man from where he was and to give him a drift towards higher pursuits of life. That is why, the Chandogya Upanisad puts special stress on one's actions (Ch. 5-10-7). In a well organised society it is not possible for all to do the same type of work. The theory of Relativity or fourth dimensions will never be comprehensible to every human being born in this earth. The present civilisation also has not been able to dispense with gradations in the society. There exist distinctly four prominent groups in every society—Intelligentsia, fighting-men, business community, and servant class.

Besides, it is being felt day by day that all are not meant for a same type of work. For this reason psychological clinics equipped with modern techniques of intelligence tests for finding out native traits and special aptitudes of men, are springing up these days, for sorting out different patterns of men befitting a particular type of environment and works.

The Hindu caste system viewed all the four castes emerging out of one Supreme Being. So none was to be hated or looked down upon. For each caste, graduated duties were prescribed so that it may purify it and prepare it for the attainment of the highest knowledge. Life or death was never considered as an end in itself. It was a stage through which one had to pass. Therefore caste system played an important role in the process of unfoldment. The real significance of the caste system was however lost to the posterity with the march of time, and it definitely became a social evil which needed eradication.

KSATTRIYAS IN EDUCATION.

One special feature of the Vedantic education is that the Ksattriyas took the leading part in the intellectual life. They were not only the patrons and devotees of learning but were also in possession of some branches of knowledge which were unknown to the Brahmanas.

The Upanisads record the names of Emperor Janaka of Videha (Br. Ar. 2-1-1, 3-1-1, 4-1-1, 5-14-8), Ajatasatru of Kasi (Br. Ar. 2-1-1 to 14, 2-1-15 to 17), Pravahana Jaivali (Br. Ar. 6-2-1 to 3 ; Ch. 5-3-1, 5-8-2) of Pancala, Asvapati Kekaya (Ch. 5-11-4 to 7), King Janasruti Pautrayana (Ch. 4-1-3), Citra Gargayana (Kaus. 1-1-1), King Brhadratha (Maitrayani Upanisad) and King Pratardana (Kaus 3-1).

The following are the instances when the Brahmanas approached the ksattriya kings for instructions :—

(1) For the sake of knowledge the Brahmanas never hesitated to bow down before the Ksattriyas. Uddalaka Aruni went to King Pravahana Jaivali of Pancala with a view to learning the *Pañcāgni Vidyā*, and (Br. Ar. 6-2-7) (Ch. 5-8-2) said : "Teach me O Sir" (*upaimyahaṁ bhavantam*) (Br. Ar. 6-2-7). The king before imparting the knowledge to him said : "This *Vidyā* did not rest with the Brahmana formerly" (*na kasmiñścana brāhmaṇa uvāsa*) (Br. Ar. 6-2-8).

Sankara also endorsing the fact states : "It (this particular branch of knowledge) was handed down only to the Ksattiryas" (*sarvadā kṣatriya paramparayeyaṁ vidyā āgatā*) (Br. Ar. 6-2-8, San. Com.).

(2) Proud Balaki submitted to king Ajatsatru of Kasi for the Supreme Knowledge of Brahman (*upa tvā yānīti*) (Br. Ar. 2-1-14). Balaki was a Brahmana because Ajatasatru finding that Balaki being defeated

approached him as a student said : "It is contrary to usage (*pratilomam*) that a Brahmana should approach a Ksattriya" (Br. Ar. 2-1-15). King Ajatsatru, though a Ksattriya had attained Supreme Knowledge which Balaki, though a Brahmana, did not know. The king taking Gargya Balaki by hand rose and came to a sleeping man (*suptamājɪgmatuḥ*) and he started his instruction to Balaki through analogy. He said : "When a man is fast asleep he does not know anything—he comes back along the 72,000 nerves called Hita which extend from the heart to the pericardium (the whole body) and remains in the body". Explaining the point further he stated : "As a spider moves along the thread (it produces) and as from a fire tiny sparks fly in all directions, so from this self emanate all organs, all worlds, all gods, and all beings" (Br. Ar. 2-1-20). Thus the king explained to Balaki the Supreme Knowledge of Brahman which the latter had failed to explain.

(3) Pracinasala, Satyayajna, Indradymna, Jana, Budila, along with Uddalaka approached king Asvapati for *Vaiśvānara Vidyā* (Ch. 5-11-4).

Sankara also declares them as "great learned (implied in the term *mahāśrotriyā*) Brahmana householders (*mahāśālā and brāhmaṇaḥ*) (Vide San. Com. on Ch. 5-11-7).

(4) Silaka Salavatya, Caikitana Dalbhya, two Brahmana scholars (Ch. 1-8-2) learnt from Pravahana Jaivali a ksattriya king, the *Utgītha Vidyā*. Silaka Salavatya approaches Pravahana Jaivali as a student by declaration (like Uddalaka Aruni who being a Brahmana accepted the Ksattriya King Pravahana as a preceptor simply by declaration (vide Br. Ar. 6.2-7) and says : "Let me know this from you Sir" (*ahametadbhagavato vedānīti*) (Ch. 1-8-8).

(5) In the Kausitaki Upanisad we find Citra Gargayani a Ksattriya King is being approached by Aruni for instruction. Citra says : "You are worthy of Brahmana O Gautama come hither I shall make you know dearly" (Kaus 1-1-1).

It is evident from these facts that in the Upanisadic period the Ksattriya kings were not only learned but they were teachers also. They were leaders in thought and culture and helped the advancement of learning by holding conferences. A typical one among these is the Videha Philosophical Conference held by Emperor Janaka (Br. Ar. 3-1-2).

For the sake of higher spiritual knowledge the Ksattriya king Brhadratha abdicated his throne and went to forest and practised austere penances, because the Maitryani Upanisad declares *jñāna* as the result of *Vidyā, cintā* and *tapas* (4-3-4).

Emperor Janaka of Videha sought instructions from Yajnavalkya and said : "Here is this (Empire of Videha) Videha as well as myself at your service" (*ime videhāḥ ayamahamasmi*) (Br. Ar. 4-2-4). Sankara commenting on the text states : "This (empire) Videha is yours—enjoy it as you will..(*ime videhāḥ tava..yatheṣṭaṁ bhūjyantām*) I myself too am at your service. Please use me as well as the empire just as you like".

To learn *Saṁvargaḥ Vidyā* from the Raikva, the cart man, King Janasruti Pautrayana approached as a student and made a gift of a village, one thousand cows, a chariot drawn by mules, a gold necklace (*niṣkaḥ*) and the princess in marriage to him (Ch. 4-2-5).

Though the primary duties of the Ksattriyas were to protect (implied in the term *pratipālayitrādi*) and maintain (Br. Ar. 1-4-11 read with San. Com.) yet in the domain of philosophy and learning they were equally advanced.

KINGS AND KINGDOMS.

Like Janaka of Videha king Ajatasatru of Kasi was also benevolent and loved to hear from the learned scholars. Sankara states : "The two sentences 'Janaka is benevolent' and 'Janaka loves to hear' have been condensed into two words 'Janaka, Janaka' in the Sruti (Br. Ar. 2-1-1). The King means to say, according to Sankara "Janaka is benevolent and he likes to hear about Brahman ; so people (*jana*) who went to hear or speak about Brahman or want some present rush (*dhāvanti*) to him. Therefore (by your proposal) you have given me too a chance to demonstrate all those qualities". In his court learned scholars were entertained.

KASI.

Kasi was the seat of learning. Proud Balaki learnt about Brahman from the king Ajatasatru Br. Ar. 2-1-15). The place was also famous for valour (Br. Ar. 3-8-2).

JANAKA.

Janaka was the emperor of Videha. He was famous for 'benevolence' and had an ardent love for learning (vide San. Com. Br. Ar. 2-1-1 on the two words 'Janaka Janaka). Yajnavalkya the greatest philosopher of the age frequently went to his court in view of the Emperor's desire for knowledge (Vide San. Com. *vividiṣām dṛṣṭvā*) (Br. Ar. 4-1-1). Once, while the emperor was attending his court Yajnavalkya appeared. Janaka said to him; "Yajnavalkya, what has brought you here ? To have some animals or to hear some subtle questions asked?" (*paśūnicchannaṇvantāniti*) (Br. Ar. 4-1-1). The latter replied : "Both, O Emperor" (*Samrāṭ.*). The term *samrāṭ* used in the Sruti (4-1-1) according to Sankara indicates that

Janaka must have performed the Vajpeya sacrifice as the epithet (*lingam*) belongs to one who performs the Vajapeya sacrifice (*Vājapeyayājino lingam*). The term also means one who rules over (*praśāsti*) territories through his vassals who obey his commands (*yaścājñayā*) the word may also mean the "Ruler of all India" (*bhāratasya varṣasya rājā*) (Br. Ar. San Com. 4-1-1).

VIDEHA.

Videha was the seat of learning. The place became famous when the Emperor Janaka held the philosophical congress (Br. Ar. 3-1-1) after the Asvamedha sacrifice (vide San. Com. 3-1-1). The scholars from Kuru and Pancala assembled there (*abhisametā babhūvuḥ*).

PRAVAHANA JAIVALI.

King Pravahana Jaivali attended the assembly of *Pañcāla* (Ch. 5-3-1). He was one of the learned Ksattirya kings. He knew the *Pancāgni Vidyā* which was not known to the Brahmanas before (Ch. 5-3-7; 6-2-1 to 3). He imparted it to Uddalaka Aruni. In the royal court he was attended by servants and attendants (*svabhṛtyaiḥ paricārayamāṇam*) (Br. Ar. San. Com. 6-2-1).

PANCALA.

Pañcāla was renowned for the brilliant galaxy of learned scholars according to Sankara (*pañcālāñca brāhmaṇāḥ teṣu hi viduṣāṁ bāhulyaṁ prasiddham*) (Br. Ar. 3-1-1). And the Assembly (*pariṣad*) of the Pancala was famous, Svetaketu thought conquering all the Vedic scholars in the parisad and the king (*rājñoapi pariṣadam jeṣyāmi*) (Br. Ar. 6-2-1 San. Com.)

JANASRUTI PAUTRAYANA.

Janasruti Pautrayana was the king of Mahavrsa (Ch. 4-2-5). He gave away a village named Raikvaparna to Raikva.

The names of other learned Ksattriya kings find mention namely : Citra Gargayana (Kaus. 1-1-1), Brhadratha (Mait. Up.), and Pratardana (Kaus. 3-1) who were patrons of light and learning.

AN IDEAL KINGDOM.

Under the rulership of educated kings the social conditions of their kingdoms were high. King Asvapati Kekaya thus gives a description of his kingdom: "In my kingdom there is no thief (*steno*), no miser (*kadaryo*), no drunkard (*madyapo*), no man without an altar in his house, no ignorant person, no adulterer,much less an adulteress (Ch. 5-11-5).

DHARMA.

The Ksattriyas ruled people according to the codes of Dharma which was considered to be superior to them. The term *Dharmaḥ* finds mention in the Brhadaranyaka (1-4-14, 2-5-11) and in the Chandogya Upanisads (2-1-4, 2-23-1, 7-2-1). Having created the four *Varṇas* (castes) Prajapati did not flourish (*naiva vyabhavat*). He projected the excellent form (*śreyarūpam*), justice (*dharmam*) (Br. Ar. 1-4-14). Justice was the controller of Ksattriyas. Sankara commenting on the Sruti states : "Even after projecting the four Varnas (*caturaḥ varṇān*), He did not flourish. Fearing that the Ksattriya might be unruly (*kṣatrasyāniyatāśaṅkayā*) He projected the excellent form (*śreyarūpam*)—*dharmaḥ* (justice). *Dharmaḥ* is the controller (*niyantṛ*) of the Ksattriya, and fiercer than that fierce race even (*ugrādapyugram*). Therefore since it is the controller of even the Ksattriya there is no higher than justice (*dharmāt paraṁ nāsti*). It controls all" (*tena hi niyamyante sarve*). The text thus proceeds to explain the point further : "So even a weak man hopes to defeat a stronger man than himself through the strength of justice (*abalīyān durbalataraḥ balīyāṁsam ātmano balavattaramapi āśaṁsate kāmayate jetuṁ dharmeṇa balena*) as in the ordinary life one defeats the stronger through the king (*rājñā*) who is the most powerful of all" (San. Com.). It is *dharmaḥ* which protected the people from the hands of tyrannical kings. Sankara further states : "It goes without saying that *dharmaḥ* being the stronger than everything else is the controller (*niyantṛ*) of all. That *dharmaḥ* which is uprightness in dealing (*laukikairvvyavahriyamāṇāḥ*) and is made use of by the people, is Truth (*satyam*).

Satya and Dharma.

Satya is understanding a thing in accordance with the scriptures (*yathā śāstrārthatā*). The same thing, when it is practised is called *dharmaḥ* (*evanuṣṭhīyamāno dharmanāmā*) and when it is understood to be in accordance with the scriptures is truth (*satya*) (*śāstrārthatvena jñāyamānastu satyam*) (Br. Ar. San. Com. 1-4-14).

The kings, therefore ruled according to *Satya* and *Dharma* i. e. according to rules prescribed in the *Śāstras* (scriptures). Hence it was one of the reasons why the kings were interested in educating themselves and they became patrons of learning.

In the Chandogya Upanisad *Dharmaḥ* has been divided under three heads : Sacrifice (*yajñaḥ*) study of the Vedas (*adhyayanam*) and charity (*dānam*) fall under the first group ; austerity is the second and to dwell in *Brahmacarya* in the family of the preceptor always mortifying the body (*avasādayan*) due to intense spiritual urge (*atyantam*) is the third (Ch. 2-23-1). The passage has been fully explained on the line of Sankara's commentary while explaining the *Āśrama Dharmaḥ*. Here it simply finds mention because the term *dharma* has social significance also, in addition to the political.

The kings were assisted by *Sabhā* (Ch. 8-14-1, 5-3-6) and *Samiti* (Ch. 5-2-1) in running the administration.

SABHA.

The *Sabhā* was an important body to the kings. Even God Prajapati could not do without it (*Prajāpateḥ sabhām*)(Ch. 8-14-1). The meeting of the *Sabhā* was held in the morning (Ch. 5-3-6). Gautama Aruni met the king Pravahana Jaivali while the latter was attending the *Sabhā* in the morning.

SAMITI.

The term *samiti* finds mention in the Chandogya Upanisad (5-2-1). It belonged to the *Pañcāla* people and was attended by the king Pravahana Jaivali. According to Sankara the *Pañcālas* were famous for their learning (*prasiddhāḥ*) (Vide San. Com. Br. Ar. 6-2-1). The Samiti of the Pancala was composed of learned scholars.

WOMEN IN EDUCATION.

That women also took a leading part in intellectual discussion is evident from the two names mentioned in the Brhadaranyaka Upanisad. One was Maitreyi, the wife of Yajnavalkya (2-4-1,2,4,5 ; 4-5-1) and the other was Gargi, the daughter of Vacaknu (3-6-1,2; 3-8-1 to 12).

Maitreyi's spiritual urge and earnestness for the Supreme Knowledge is unique. Yajnavalkya intended to renounce worldly life and embrace mendicancy (implied in the term (*udyāsyan*) (Br. Ar. 2-4-1). He intended to sever all relationship with his two wives (*sambandhasya vicchedam* in San. Com- Br. Ar. 2-4-1) by dividing the property and wealth between the two (*dravya-vibhāgam* and *vittena saṁvibhājya*) (San. Com. 2-4-1 Br. Ar.). Maitreyi said: "Sir if indeed this whole earth full of wealth be mine, shall I be immortal through that ?" (*kathaṁ tenāmṛta syāmiti*) (Br. Ar. 2-4-2).

Yajnavalkya observing the ardent spiritual urge of his wife for the Highest Knowledge explained to her the Supreme Self (Br. Ar. 2-4-4).

Gargi appeared in the Congress of philosophers and vied with Yajnavalkya the greatest dialectician and philosopher of the age (Br. Ar. 3-6-1). That she was a highly intellectual lady, is quite evident from the subtlety of her questions (Br. Ar. 3-6-1).

Putting questions one after the other, on the elements of this earth upto the other (*prthivyādini hyākāśāntāni bhūtāni*) which are arranged one within the other (*antarbahirbhāvena vyavasthitāni*) she pushes her inquiry beyond Hiranyagarbha (subtle elements composing this universe) (Br. Ar. San. Com. 3-6-1). Twice she discussed with Yajnavalkya in that congress (3-8-1 to 12).

In the Chandogya Upanisad we are told that the daughter of King Janasruti Pautrayana has been considered to be the best recipient of knowledge (implied in the phrase *mukhamupodgṛṇhannuvacā* also vide San. Com. *mukhaṁ dvāraṁ vidyāyī dāne tīrthamupodgṛṇhañjānannityarthaḥ*) (Ch. 4-2-5). Sankara interpreting the text states: "Raikva knowing her mouth to be the door of knowledge and that Janasruti by bringing such rich gifts had become a proper receiver of knowledge, consented to impart knowledge which he had received before".

The term *paṇḍitā duhitā* also occurs in the Brhadaranyaka Upanisad (6-4-17). The adjective *paṇḍitā* according to Sankara indicates "scholarship in domestic science" (*pāṇḍityaṁ gṛhatantraviṣayameva*). According to him the women were not entitled to read the Vedas (*vede anadhikārāt*) but they were not denied supreme spiritual knowledge.

CHAPTER IX

THE ASRAMA DHARMA.

THE ASRAMA DHARMA EXPLAINED THROUGH VARIOUS DUTIES.

The special feature of the Vedantic system of education is that the performance of duties prescribed for each *Āśrama* was considered to be the means of attaining Supreme Knowledge. The Maitrayani Upanisad declares: "Due performance of the duties prescribed for each *āśrama* (*svāśrameṣvevānukramaṇam*) according to strict rules of *Dharma*, (implied in the term *dharmasyānucaraṇam*) was required for the proper comprehension of the sacred knowledge" (*vidyādhigamasya*) (4-3). "*Citta* is to be purified by (*śodhayet*) the performance of mundane duties (*saṁsārastatprayatnena*) (4-3). Because by the grace (*prasādena*) of *Citta* one annihilates the good and evil effects of *Karma*"(*karma śubhāśubham*)(4-4). These were the injunctions of Sakayana to king Brhadratha.

That *āśrama dharma* (stages of life) developed in the Vedantic period and the performance of duties prescribed for each stage (*āśrama*) led one to the purification of *Citta* (soul) for achieving supreme spiritual knowledge (*vidyādhigamaḥ*) is quite evident from the above fact. The duties of each *āśrama* have been thus described in the Chandogya Upanisad : "To dwell as a *Brahmacārin* in the family of the preceptor(*ācāryakulavāsī*)always mortifying the body in his family is the duty of the first stage of life— That is studentship (the term has been explained elsewhere). Sankara in this connection, speaks of two types of students—*naiṣṭhika* and *upakurvāṇa*. The *Upakurvāṇas* lived in the family of the preceptor for the purpose of studying the Vedas (implied in the term *svādhyāyagrahaṇa*) and they were not entitled to attain the world of Bliss (*na puṇyalokatvam*). Whereas the *Naiṣṭhikas* (implied in the term *ācārayakulavāsī*) lived in the family of the preceptor on account of his intense spiritual urge (implied in the term *atyantam*) and mortified his body (*kṣapayandeham*) throughout his life (*yāvajjīvam*).

"Sacrifice (*yajñaḥ*), study (*adhyayanam*) , and charity (*dānam*) are the first set of duties. These according to Sankara indicate a householder". "A householder had to perform Agnihotra sacrifices (*yajñaḥagnihotrādiḥ*) study the Vedas according to rules (*saniyamasya ṛgāderabhyāsaḥ*) and give away alms to the beggars, according to one's might after the sacrifice" (implied in the term *bahirvedi*).

"Austerity is the second" (*tapas*) which according to Sankara is the duty of a *tāpasaḥ* or *parivrāḍ* (mendicant). It indicates the third stage of life when one practises austere penances like *kṛcchracāndrāyaṇa.*

The term *Brahmasaṁstha* (one who is firmly established in Brahman) indicates the fourth stage of life. The Sruti states that one who is firmly established in Brahman obtains immortality (*amṛtatvameti*) (Vide Ch.2-23-1 along with San. Com.).

In the Brhadaranyaka Upanisad Yajnavalkya while discoursing on the knowledge of *Ātman* hints at *Āśrama Dharma* which reveals how the attainment of highest knowledge depended on disciplined and regulated life lived through various *āśramas* (stages of life). Yajnavalkya says : "The Brahmanas try to know Him (*ātman*) by the study of the Vedas, and knowing Him by *yajña, dāna, tapasyā* and freedom from wordly desire (*anāśaka*) attain the stage of Muni (Br. Ar. 4-4-22). In this passage each *āśrama* has been represented synthetically. The term *vedānuvacana* stands for *Brahmacarya* (studentship for the first stage) *yajña* and *dāna* stand for *gṛhastha* or householder's life i.e. the second stage *tapasyā* for the *Vāṇaprasthā* or the third stage and *anāśaka* (freedom from worldly desires) for the fourth stage of life. Hence all the four stages of life have been mentioned together.

The terms of the four stages of life also find mention in the Upanisads : — *Brahmacarya* (Ch. 4-4-1,3, 4-10-1, 6-1-1, 8-4-3, 8-5-1,4, 8-11-3, ; Br. Ar. 5-2-1 ; 6-2-4 ; Kath. 2-15, Mund. 2-1-7, 3-1-5), *Gṛhastha* and *gārhapatya* (Ch. 2-24-3, 4-11-1, 4-17-4, 5-18-2 ; Mait. 6-5,14 (*Vāṇaprastha* (Aruneya 2, Asram. 3), *Sannyāsa* (Mund. 3-2-3). In older Upanisads *Vāṇaprastha* (the third stage of life) and *Sannyāsa* are mentioned through the terms like *Muni* (Br. Ar. 4-4-22) (*Brāhmaṇa* etc. (used in the special sense of the term) (Br. Ar. 4-4-23, 3-5-1). These two terms always get mixed up. In the Svetasvatara Upanisad the fourth stage of life has been described as *atyāśrama* i.e. being above the three stages. In the Kaivalya where the word *atyāśrama* occurs, it is clearly explained by Narayana as the "fourth stage". The Brhadaranyaka declares : "In truth *Brāhmaṇas* abstain from the desire for sons for wealth and for the worlds (*lokaḥ*) and lead a mendicant life (*bhikṣācaryām caranti*) living on begging (Br. Ar. 3-5-1).

BRAHMACARYA.

In the period of studentship (*brahmacarya*) a student transferred himself to the care of the spiritual father usually at twelve years of age (Ch. 6-1-2) and studied Vedas in the family of preceptor (*ācārya*) living close to him (implied in the term *antevāsī*) (Tait. 1-11). There he performed manifold duties of the *ācārya* (implied in the term *guroḥ karma*)

(Ch. 8-15-1). He tended the sacred fire (Ch. 4-10-1) and cattle of the teacher (Ch. 4-4-5) begged alms for him (Ch. 4-3-5) and in the time left free, he studied the Vedas (*guroḥ karma atiśeṣena*) (Ch. 8-15-1). Having thus finished his educational career he used to return home (implied in the term *samāvartana*) (Ch. 8-15-1) when the teacher addressed the students and imparted the final instruction (Tait. 1-11) which is analogus to modern Convocation Address. At this time, some of the students due to intense spiritual urge decided to live throughout his life practising penances and mortifying his body (Ch. 2-23-1).

GARHASTHA.

Those who returned home entered into family life after marriage with a view to maintaining the thread of progeny (*prajātantuṁ mā vyavacchethsīḥ*) (Tait. 1-11). In this stage of life the duties were multifarious. He had to study the Vedas (*adhyayana*), perform sacrifices (*yajña*) and give away gifts to the needy (*dāna*) (Ch. 2-23-1). To these duties was added the duty of procreation which has been elaborately discussed in the Brhadaranyaka Upanisad where various methods of begetting a desired child has been laid down (Br. Ar. 6-4. Ait. 2). The whole process was sanctified with the Vedic rites and this duty was considered to be sacred (Ch. 3-17-5, 5-8-9, Br. Ar. 6-2-13 and 6-4-3).

The Chandogya Upanisad declares: "He who has learnt the Veda from a family of teachers according to sacred rules, in the liesure time left from the duties to be performed for the *guru*, who after receiving his discharge (*samāvartana*) has settled in his own house, keeping up the memory of what he has learnt by repeating it regularly in some sacred spot, who has begotten virtuous sons, and concentrated all his senses on the Self (*ātman*) never giving pain to any creature, except at the *tirthas* (at the instance of the rules codified in scriptures — *śāstrānujñāviṣayaḥ* in San. Com.) who behoves thus all his life, reaches the world of Brahman and does not return" (Ch. 8-15-1).

It is evident from the above passage that the attainment of the Supreme knowledge (of self) was not confined to any particular stage of life. If a householder performs properly all the duties prescribed for him, he is entitled to attain the world of Brahman and does not return to this world. Sankara commenting on the phrases "*brahmalokaṁ abhisampadyate* and *na punarāvartate*" states: "By the route of *Arciḥ* he reaches the *Kārya-brahman* and does not return till that world exists" (*yāvad brahmaloka-sthitistāvat*).

The attainment of Supreme Knowledge is possible in household life because the duties prescribed for it, were conducive to the purification of *Citta* according to Maitrayani Upanisad (*cittameva hi saṁsārastatprayatnena śobhayet*) (Mait. 4-3). The following duties according to Sankara are helpful to the growth of *dharma* (*dharmapuṣṭikara*) such as : "*tapas* (austerity), *dānam* (charity), *ahiṁsā* (non-injury to life), *satyavacanam* (telling the truth) and *ārjavam* (simplicity)" (Ch. 3-17-4). Other duties of a householder have been thus mentioned by the Brhadaranyaka Upanisad : "Throwing libation into sacrificial fire, (implied in the term *anubrute*), performance of funeral rites (implied in the term *nipṛṇāti*), procreation, (implied in the term *prajā icchate*), giving food and shelter to men (implied in the phrase *manuṣyān vāsayate*) giving food and water to animals" (*paśubhya tṛṇodakam*).

VANAPRASTHA.

The Chandogya states that *tapas* is the chief and the only duty to be performed by a *parivrāḍ* (mendicant). The term *tapas* indicated *kṛcchra-cāndrāyaṇa* vows (2-23-1).

The Mundaka Upanisad gives a prescription of duties which is according to Sankara meant for the *Vāṇaprasthins* and *Sannyāsins* (*vāṇaprasthaḥ saṁnyāsināśca*) (Mund. 1-2-11). It declares : "Those wisemen of peaceful mind (*śāntā vidvāṁsaḥ*) who live in the forest in penance (*tapas*) and faith (*śraddhāḥ*) lead the life of mendicancy and live on begging (*bhaikṣacaryām*) attain the world where the Immortal Being is".

The duties of this *āśrama* (stage of life) is (1) to live in forest (2) on begging and (3) practise *tapas* (5) keeping faith in heart (vide Mund. along with San. Com. 1-2-11). The term *vidvāṁsaḥ* has been used in the Sruti to indicate that the *Vāṇaprasthins* are superior to *gṛhasthas* (householder) in knowledge. (San. Com. *vidvāṁso gṛhasthāśca jñāna pradhānā*) (Mund. 1-2-11).

SANNYASA.

The duties of the fourth stage of life cannot be differentiated. They were according to Sankara identical with those of the third stage (vide San. Com. on Mund 1-2-11—*vāṇaprasthaḥ saṁnyāsinaśca*). It is a stage of highest fulfilment when there is nothing to hanker after. The Brhadaranyaka Upanisad declares : "Knowing this (*ātman*) the *vidvāns* did not desire children". It has been said : "That which is the desire for sons, is the desire for wealth, that which is the desire for wealth is the desire for worlds" (Br. Ar. 4-4-22).

By the practice of *tapas* which is the duty both of the *vāṇaprasthins* and *saṁnyāsins* (sage—*vidvān*) Svetasvatara realised the highest knowledge of Brahman and he imparted his knowledge to the *atyāśramis*. The term *atyāśrami* according to Sankara indicates one "who belongs to the most sublime stage of life" (*atyantaṁ pūjyatamāśramibhyaḥ*)(Svt. 6-21, San. Com). Svetasvatara imparted the knowledge of Brahman to those who, due to intense practice of discipline prescribed for the four stages of life (*sādhanacatuṣṭaya*) had become absolutely detached (*vairāgya puṣkala*) from the attractions of the body (*dehādiṣu*) and the enjoyment of life (*jīvanbhogādiṣu*).

Sankara has indicated by term *atyāśrami* - the *sannyāsins* who swim in the ocean of *māyā* (illusion) like a swan (implied in the term *paramahaṁsa saṁnyāsinasta evātyāśramiṇaḥ*—Svt. 6-21). The main duty of this stage of life is to become and maintain strictly the spirit of detachment (*vairāgyaḥ*).

The four stages of life (implied in the term *āśrama*) are a sacred scheme prescribed for the practice of disciplines so that one's mind may become purified (*citta śuddhi*) (Mait. 4-4) and become fit for the realisation of the highest knowledge.

In the event of attainment of *citta śuddhi* (purification of *citta*) the Supreme Knowledge reveals itself. Having passed through rigours of discipline in the forest while Satyakama Jabala returned to the preceptor (*ācāryaḥ*) the later said : "*Brahmavidiva bhāsi*"(you shine forth like one who knows Brahman) (Ch. 4-9-2). Commenting on the text Sankara states : "When Satyakama returned to *ācārya* he looked like one whose senses were restrained (*prasannendriyaḥ*), who is of cheerful disposition (*prahasitavadanaḥ*), who is free from anxieties (*niścintaḥ*) and who as it were, knows Brahman" (*brahmavid*). Satyakama derived the highest knowledge of Brahman through various agencies, while he was a student (Ch. 4-5-6,7,8).

SUPREME KNOWLEDGE IN ANY STAGE OF LIFE.

Yajnavalkya before embracing the third stage of life by renouncing world, attained the supreme knowledge and imparted it to Maitreyi (Br. Ar. 2-4-5).

Upakosala Kamalayana attained supreme enlightenment by tending the sacred fire while he was a student (Ch. 4-10-1,2). Naciketas was a mere boy when he went to Yama and attained illumination (Kathopanisad). Emperor Janaka attained the supreme knowledge of Brahman being a householder, while he was instructed by Yajnavalkya. King Asvapati Kekaya knew *Vaiśvānara Ātman* being a householder. Both of them attained the Supreme Knowledge remaining in the *gṛhasthāśrama* (household life) and performing the *āśrama dharma*. The Maitrayani Upanisad (4-4-3) declares : "The Supreme Knowledge is attainable through the performance of the *āśrama dharma* and by the practice of *tapas*".

In the Isavasya Upanisad we read that he who knows both *vidyā* and *avidyā* together, attains the nature of immortals through *vidyā*, having conquered death by *avidyā*. The two terms *mṛtyuḥ* and *amṛtaḥ* occurring in the Sruti indicate the following according to Sankara : "*Mṛtyuḥ* (death) means the common deeds, performance of which is natural due to ignorance *(avidyayā karmaṇā)* and the term *amṛtam* means the relatively immortal nature of the gods"*(devatājñānena amṛtam)* (Isa 11). The term *Vidyā* does not mean Immortality because in the previous text it has been declared : "Into the blind darkness they enter who worship *Avidyā*, but they fall into a still greater darkness, as it were, who remain absorbed in *Vidyā* alone". (Isa-9).

The Kena Upanisad also enjoins the due performance of duties prescribed for the *āśramas* for the purification of the soul *(satya śuddhi)* (San. Com. 4-8). It states : "Penance, self-control and sacrificial rites are the feet of Brahman, "that means adherence to Truth, studying of the Vedas, performance of rites, practising of penances and attaining self-control are all necessary for the realisation of the Final Reality".

CHAPTER X.

I

THE HIGEST KNOWLEDGE

The Mundaka Upanisad divides *Vidyā* into two heads :—*parā* and *aparā*. The four Vedas, Rg, Yajur, Sama, Atharva and six Vedangas, Siksa, Kalpa, Vyakarana, Nirukta, Chanda, and Jyotisa are grouped under *aparāvidyā* and the knowledge which helps to attain (*adhigamyate*) the Immutable one (*akṣaram*) is *Parā Vidyā* (1-5).

The cause of this differentiation, according to Sankara, is to show, that by approaching a preceptor (*gurvabhigamana*) and studying the scriptures (implied in the term *śabdarāśyadhigameḥ*) only the dispassionate attitude of the mind (*vairāgyam*) is achieved and not the attainment of the Immutable (*nākṣaradhigamaḥ*) One. The *Aparā Vidyā* aimed at attaining the dispassionate attitude of mind while the *Parā*, the Final Reality.

The Mundaka Upanisad specifying the *Parā Vidyā* has thus stated : "Those who are self-composed and calm (*dhīrāḥ*), endeavour to know one who is not perceived by anybody (*adṛśya*) who cannot be comprehended (*agrāhyam*) who is without origin (*agotram*), colourless (*avarṇam*) without eyes and ears(*acakṣuḥ śrotram*), without hands and feet (*apāṇipādam*), eternal (*nityam*), one who is manifold (*vibhum*), all-pervading (*sarvagatam*), extremely subtle (*susūkṣmam*), undecaying (*avyayam*) source of creation *bhūtayonim* (Mund 1-6).

There are distinctly two different branches of knowledge—one is the studying of the scriptures and the other is the attainment of the highest self (implied in the term *akṣaram*). A scholar may be expert in one branch but he may not know the other. For instance, when Narada approaches Sanat Kumara he regretfully says : "Sir, with all this I know the *mantras* only, the sacred books (*mantravidevāsmi*), I do not know the self" (*nātmavit*) (Ch. 7-1-3). The subject studied by Narada is declared to be mere names by Sanat Kumara (*nāmaivaitat*) (Ch. 7-1-3). The real knowledge is to become *ātmavit* i. e. to know oneself.

TWO ASPECTS OF ONE.

The Supreme knowledge of Brahman, which has been called *parāvidyā* in the Mundaka Upanisad (1-5) has got two aspects. In the Prasna Upanisad the two aspects have been defined as *param* and *aparam* (5-2) by Sankara. "*Brahma param* is Truth (*satyam*—immutable *akṣaram*). It is called the Supreme Being" (*puruṣākhyam*), whereas *aparam* is called the vital energy (*prāṇākhyam*).

The Svetasvatara thus distinguishes the two aspects of the Supreme Knowledge. In the highest Brahman there are two hidden aspects (*gūḍham*) namely *Vidyā* and *Avidyā* (consciousness and its negation). The conscious aspect (*vidyā*) is immortal (*amṛtam*) but the negative aspect of consciousness is mortal (*kṣaram*).

In the Isavasya Upanisad (1-11) both the terms *vidyā* and *avidyā* have found mention. But there both the terms have been used to indicate lower order of knowledge. They do not indicate the True knowledge of Brahman. Sankara interpreting the term *avidyā* states : "The *avidyā* is the absence of *vidyā* (*vidyayā anyā*) or something different from *vidyā*". It indicates the sacrifices of Agnihotra etc. (*tāmavidyāmagnihotrādilakṣaṇāmeva*). Those who are attached to these enter into the blind darkness (*andhaṁ tamaḥ praviśanti*).

The *Vidyā* is the means to the attainment of the *Devalokaḥ* etc., (*vidyayā devalokaḥ*). In the subsequent passage though it has been stated : "He who knows *vidyā* and *avidyā* together, attains the nature of the Immortals (*amṛtaṁ aśnute*) yet the term *amṛtam* does not indicate immortality of Brahman but only the relatively immortal nature of gods" (*yaddevatātmagamanam*).

The Brhadaranyaka Upanisad has described the two aspects of the Supreme Knowledge with the term *satyasya satyam* (Br.Ar. 2-3-6). Explaining the phrase Sankara states : "*Prāṇaḥ* (vital energy) is the Truth. He (the Brahman) is the Truth of all Truth" (*prāṇāvai satyaṁ teṣāmeṣa satyam*). He says : "It is the Supreme Brahman" (*satyasya satyaṁ tat param brahma*).

The Kathopanisad states : "Not by the Veda is the *ātman* attained, not by intellect, not by much knowledge of scriptures heard from the preceptor" (1-2-23). In the same strain the Mundaka Upanisad says : "This *ātman* cannot be attained by the study of the Vedas (*nāyamātmā pravacanena labhyo*) nor by intellect (*medhayā*) nor even by much learning or hearing (*bahunā śrutenaa*) the sacred scriptures. It is attainable, by one whom It choses (*vṛṇute*)—this *ātman* reveals Its own (real) form" (3-2-3).

PARA VIDYA AND RITUALISM.

Elucidating the *Parā Vidyā* further, it has been stated : "It is the Truth(*satyam*)that as from a blazing fire there shoot out sparks(*sudīptātpāvakādvisphuliṅgāḥ. .prabhavante. .sarūpāḥ*) so do the various beings originate from that Imperishable and unto it, they go back again" (*prajāyante tatra caivāpi yanti*) (Mund. 2-1-1).

"That effulgent Being is verily formless (*amūrtaḥ*), existing both within and without (*sabāhyābhyantaro*), uncreated (*ajaḥ*), without *Prāṇaḥ* or mind (*aprāṇaḥ amanāḥ*), pure (*śubhraḥ*) and is beyond even the Supreme Imperishable (*akṣarātparataḥ paraḥ*) (Mund. 2-1-2).

Sankara is of the opinion that the results of the actions motivated by *aparā-vidyā* are relative truths (*yadapara vidyā viṣayaṁ karmaphala lakṣaṇaṁ satyaṁ tadāpekṣitam*) whereas (*paravidyā viṣayam*). True knowledge leads one to the highest fulfilment (*paramārtha sallakṣaṇatvāt*).

Hence the Vedic religion of sacrifices has been valued very little in some of the Upanisads though it has not been totally discarded. For instance, the Mundaka on the one hand brands them as fools who are merely devoted to superficial sacerdotalism and says: "Frail (*plavā*) indeed is the raft of an eighteenfold *yajña* (*adṛḍhā yajñarūpā aṣṭādaśoktaṁ avaraṁ yeṣukarma*) in which inferior works are mentioned" (1-2-7). On the other it says: "Those who perform the sacrifices (*kriyāvantaḥ*) who are well-versed in the Sruti (*śrotriyā*) devoted to the realisation of Brahman (*brahmaniṣṭhāḥ*) endowed with faith (*śraddhāvanta*) perform the sacrifice of (*ekarṣim*) Ekarsi and who have performed the penance of *śirovratam* to them alone this knowledge of Brahman should be told" (*brahma-vidyāṁ vadet*) (Mund. 3-2-10).

The Brhadaranyaka Upanisad declares: "He who worships another deity (not the Self) and says, 'he is different from me' is a fool, he is only the beast of the gods" (*paśurevaṁ sa devānām*) (1-4-19).

In the Kathopanisad we find a spirit of accommodating ritualism. It says: "One who is (*trikarmakṛt ijyādhyayanadānānām*) devoted to sacrifices (*ijya*) studying the Vedas (*adhyayanaḥ*) and gives away donations (*dāna*) gets rid of birth and death" (*atikrāmati janma mṛtyu*) (1-1-17). The Mundaka says: "The code of sacrifices as embodied in the *mantras* (*mantreṣu karmāṇi*)—Do ye perform them ever" (1-2-1).

Notwithstanding the temporising and accommodating spirit of these passages it may be said that the sacrifices and studying of the Vedas and various other subjects have been classified as *aparāvidyā* and the knowledge of the Supreme Self (implied in the term *Parā Vidyā* has been held in high esteem).

In the Brhadaranayaka Upanisad Yajnavalkya says to the Maitreyi: "The Self (*ātman*) is to be realised (*draṣṭavyaḥ*), heard of (*śrotavyaḥ*), reasoned about (*mantavyaḥ*) and meditated upon" (*nididhyāsitavyaḥ*) (Br. Ar. 2-4-5). The Mundaka Upanisad says: "Know that one *ātman* only by whom the heaven, the earth, and the sky, and the mind with all the *prāṇas* are interloomed (*tamevaikaṁ jānatha ātmānam*) (Mund. 2-2-5). The Chandogya calls this *ātman* "The only one without a second." (*ekamevādvitīyam*) (Ch. 6-2-1). The Kena says: "There goes neither the eye, and speech nor mind (*na tatra cakṣurgacchati na vāggacchati na manaḥ*) (1-3). The Katha declares: "His form is not visible. No one can see him with the eye (*sarvalokasya cakṣurnalipyate*) though He sees all". The Mundaka says : "He cannot be reached by *tapas* , nor by other works" (*nacakṣuṣā gṛhyate*) (3-1-8). The Supreme Self has been characterised by the Brhadaranyaka Upanisad as *aprameya* i.e. not to be proved by inferences (4-4-20). Commenting on the term *aprameya* Sankara states : "Because of the presence of oneness in all it cannot be proved by the other (*sarvaikatvāt anyena hi anyat pramīyate*). The Taittiriya says : "From there speech turns back with the *manas* not being able to reach It" (*yato vāco nivartante aprāpya manasā saha*) (2-4). The Katha declares : "It cannot be reached by arguments or inferences" (*naiṣā tarkeṇa matirāpaneyā*) (1-2-9). "The great (*māhānaja*), birthless self is undecaying (*ajaraḥ*), immortal (*amaraḥ*), undying (*amṛtaḥ*), fearless (*abhayaḥ*) and Brahman" (infinite) (Br. Ar. 4-4-25).

Supreme Knowledge or Pure consciousness.

As to the question what is the nature of human soul put by Gargi, Yajnavalkya replied : "This Immutable, O Gargi, is never seen but is the Witness (*draṣṭṛ*). It is never heard but is the Hearer (*śrotṛ*). It is never thought, but is the Thinker (*mantṛ*). It is never known but is the Knower (*vijñātṛ*). There is no other Witness but this, no other Hearer but this, no other Thinker but this, no other Knower but this. By this Immutable (*akṣaraḥ*) O Gargi, is the (unmanifested) ether pervaded" (Br. Ar. 3-8-11).

Explaining the point that the knower, or the hearer, or the thinker as explained above cannot be objectively known, Yajnavalkya has stated: "When there is duality (*dvaita*) as it were, then one smells something one sees something, one hears something, one speaks something, one thinks something, one knows something (but) when to the knower of the Brahman everything has become the Self, then what should one smell, and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one know and through what ? Through what should one know what owing to which all this is known—through what O Maitreyi, should one know the knower" (Br. Ar. 2-4-14, 4-5-26).

Eternity of Supreme Knowledge.

Yajnavalkya has proved the eternity of the Self in the following manner : "The radiant Infinite Being (*puruṣaḥ*) who moves alone puts the body aside in the dream state, and himself awake and taking the shining functions of the organs (implied in the term *śukramādāya*) with him, watches those that are asleep. Again he comes to the waking state"

(Br. Ar. 4-3-11). "The radiant Infinite Being who is immortal and moves alone, preserves the unclean nest (*kulāyam*) (of the body) with the help of the vital force (*prāṇaḥ*) and roams about of the nest. He himself is immortal he goes wherever he likes" (Br. Ar. 4-3-12). The permanent principle in the constant changing state of man is the Self. Yajnavalkya says : "Everybody sees his sport (*ārāmamasya paśyantī*) but nobody sees him" (*na taṁ paṣyati—kaścana*) (Br. Ar. 4-3-14).

Nature of Supreme Knowledge.

In the Brhadaranyaka Upanisad it has been declared : "Brahman is Knowledge and Bliss" (*vijñānamānandam*) (3-9-28). It is the Truth of Truth" (*Satyasya satyam*) (Br. Ar. 2-1-20). Explaining the form of that Being it has been stated : "He is like a cloth dyed with turmeric (*māhārañjanam*) or like grey sheep's wool, (*pāṇḍvāvikam*) or like the (scarlet) insect called Indragopa or like a tongue of fire or like a white lotus (*puṇḍarīkam*) or like a flash of lightning. Now therefore the description (of Brahman) is "Not this, not this" (*neti neti*). Because there is no other and more appropriate description than this "Not this". Now its name is : "The Truth of Truth " (Br. Ar. 2-3-6).

The Aitareya Upanisad ascribes to it the condition of 'Being' (implied in the verb *asid*) and 'Consciousness' (implied in term *īkṣata*) (1-1-3). The Kausitaki defines Supreme Knowledge as 'Consciousness' (implied in the term *Vidyā*) and Bliss (implied in the term *ānanda*) (Kaus 3-8). In the Mundaka Upanisad Supreme Knowledge is thus described : "The *ātman* who is omniscient and knows all (*sarvajñaḥ*) and whose is this glory manifest in the Universe (*mahimā bhuvi*) dwells with the sky of the effulgent city of Brahman (*brahmapure*). He is of the form of mind, the controller of the *Prāṇas* (senses) and the body. By His knowledge the wise realised what shines as the Blissful Immortality (*ānandarūpamamṛtam*) (Mund 2-2-7). That is, the Immortal reveals to the wise as Bliss".

In the Prasna Upanisad the knowledge of the Supreme Undecaying One has been thus described : "The Immortal One (*akṣaram*) he verily attains who knows the indestructible, the Pure (*śubhram*), without shadow (that is formless) (*acchāyam*), colourless (*alohitam*) and formless (*aśarīram*). He becomes all and omniscient" (Prasna 4-10). It is evident from these facts that the Supreme Knowledge of the Self is the '*Sat—Cit—Ānanda*' (Being—Knowing—Bliss).

II

THE HIGHEST KNOWLEDGE

Two Aspects of Brahman.

The Supreme Knowledge of Brahman has two aspects (*dve vāva brahmaṇo rūpe mūrtaṁ cāmūrtam*)(Maitrayani 6-3). The first is 'qualified' and the second 'unqualified' (implied in the Sruti *parañca aparañcabrahman*—Prasna 5-2, *'śabdaśca' 'aśabdaśca'*—Mait. 6-22, *dve vāva brahmaṇo rūpe mūrtaṁ caivāmūrtam ca martañcāmṛtañca, sthitaṁca yatca satca tyat ca*—Br. Ar. 2-3-1 i.e. formed and formless, mortal and immortal, abiding and fleeting, the Being and the Beyond). Sankara commenting on the Brhadaranayaka Sruti *'dve vāva brahmaṇo rūpe'* (2-3-1) states: "Now Brahman has two forms: "The Brahman that is (respectively) connected with the body and organs, which are the product of the five elements (*pañcabhūtajanita kārya-karaṇasambaddham*) is designated as manifested (*mūrtam*) and unmanifested (*amūrtam*) has the tendency of being mortal (*martyam*) and immortal (*amṛtasvabhāvam*) and includes the desires created by those elements (*tajjanitavasanarūpam*) is the omniscient (*sarvajñaḥ*), omnipotent (*sarva-śaktiḥ*), conditioned Brahman consisting of actions (*kriyākārakam*) their factors and their results (*phalātmakañca*) and admitting all kinds of associations (*sarvavyavahārāspadam*) that same Brahman, again is devoid of all limiting adjuncts (*vigatasarvopādhiviśeṣam*) the object of intuition (*samyag darśana viṣayam*), birthless (*ajam*), undecaying (*ajaram*), immortal (*amṛtam*), fearless (*abhayam*) and beyond reach of speech and mind (*vāṅmanasayorapi aviṣayam*) being above duality (*advaitatvāt*) is described as "Not this, not this" (*neti neti iti nirddiśyate*). Now these are the two aspects by the elimination of which Brahman is so described (*tatra yadapohadvāreṇa neti neti iti nirddiśyate Brahma*).

In the Chandogya Upanisad at one place it is said: "He from whom all works (*sarvakarma*), all desires (*sarvakāmaḥ*), all smells (*sarvagandhaḥ*), and all kinds of tastes (*sarvarasaḥ*) start, who embraces all this (*sarvamidamamabhyāttaḥ*), who is speechless (*avākya*) and dispassionate (*anādara*), who resides within my heart as my self (*ātmāntarhṛdaya*) is that Brahman" (Ch. 3-14-4). Sankara commenting on the Sruti states: "Brahman is to be worshipped as full of multiple quality and omnipotent (*viśiṣṭaguṇaśaktimattvena upāsanam*) because this world as manifested in name and form (*nāmarūpavikṛtam*) and the objects as seen, are due to the eternal cause Brahman" (*brahma kāraṇam*) (vide San. Com. on Ch. 3-14-1). Brahman is here descrided as fully qualified (*guṇa viśiṣṭam*). At another place in the Brhadaranyaka Upanisad it is stated: "This Immutable Brahman is neither gross (*asthūlam*), nor minute (*anaṇu*), neither short (*ahrasvam)*, nor long (*adīrgham*), neither redness (*alohitam*), nor moisture (*asneham*), neither shadow (*acchāyam*), nor darkness (*atamaḥ*), neither air (*avāyuḥ*), nor ether (*anākāśam*), unattached (*asaṅgam*), neither savour (*arasam*), nor smell (*agandham*), without eyes (*acakṣuṣkam*) or ears (*aśrotram*), without vocal organ (*avāk*), or mind (*amanaḥ*) non-luminous (*atejaskam*), not a measure (*amātram*) and without interior (*anantaram*) or exterior (*abāhyam*) (Br. Ar. 3-8-8). Sankara commenting on it towards the end states: "In other words, It is devoid of all attributes (*sarvaviśeṣaṇa rahitam*) for It is only one without a second" (*ekamevādvitīyam*). Brahman is here described as one which is devoid of all tributes (*sarvaviśeṣaṇa rahitam*).

UNQUALIFIED BRAHMAN.

The Mundaka Upanisad thus defines the unqualified Brahman: "That which is unperceivable (*adreśyam*), ungraspable (*agrāhyam*), without origin (*agotram*), colourless (*avarṇam*), without eyes and ears (*acakṣuḥ śrotram*) or hands and feet (*apāṇipādam*) is seen by the wise everywhere". In the next step the Sruti proceeds to describe both the qualified and unqualified Brahman in following terms: "That which is eternal (*nityam*) but of manifold expressions (*bibhum*), all-pervading (*sarvagatam*) but extremely subtle (*susūkṣmam*), and undecaying (*avyayam*) the source of all creation (*bhūtayonim*) and so on (Mund. 1-1-6).

From Him (imperishable *Brahman*) are born *Prāṇaḥ* (the vital force) the mind (*prāṇaḥ*) all the senses (*sarvendriyāṇi*), ether (*kham*), air (*vāyuḥ*), fire (*jyotiḥ*), water (*āpaḥ*) and also the earth (*pṛthivī*) and he is the supporter of all (*viśvasya-dhāriṇī*) (Mund. 2-1-3).

As a reply to the question how from the unmanifested the manifestation of all these is possible the Sruti states: "As the spider produces the thread (*ūrṇanābhiḥ sṛjate*) and absorbs it again (*gṛṇhate*) as herbs grow on the earth (*pṛthivyāṁ oṣadhayaḥ sambhavanti*) and hairs come out spontaneously from the man (*puruṣāt keśalomāni*) so does creation spring forth (*sambhavatīha*) from the Imperishable" (*akṣarāt*) (Mund. 1-1-7). While the Prasna Upanisad explains the significance of the *Oṁkāraḥ* (sound symbol) declares that the *Apara Brahman* is not fundamentally different from the *Para Brahman*, both are according to Sankara, not only identical but one and the same (*paraṁ cāparaṁ ca brahmetyabhedaśruteḥ*) (Prasna 5-5).

BRAHMAN EXPLAINED THROUGH NEGATIVES.

Brahman is beyond the application of logical categories from the point of view of the phenomenon world. The Taittiriya Upanisad declares : "When all speech turns back with the *manas* without reaching" (*yato vāco nivartlante aprāpya manasā saha*) (Tait 2-4-1). That is why, it has been described as "one which cannot be seen (*adṛśye*) which is unembodied (*anātme*), unpredicated (*anirukte*), abodeless (*anilayane*) and fearless (*abhayam*) (Tait. 2-7). Sankara commenting on each of these terms states : "Brahman is unmodified" (*avyākṛtam brahmocyate*). *Adṛśye* means that which cannot be seen (*na dṛśyam*). The term *anātme* indicates *aśarīre* (unembodied) i.e. without any name and form. The word *anirukte* means that which cannot be said in words because It is devoid of all attributes (*viśeṣo hi nirucyate*). The term *anilaya* means without any resting place, *anādhāram* (abodeless) because It is self-existent. "Brahman is devoid of any other basis or support". The Kena Upanisad declares : "There goes neither the eye (*cakṣuḥ*), nor speech (*na vāk*), nor mind (*na manaḥ*), we know It not (*na vidmaḥ*), nor do we see how to teach one about It (*na vijānīmo yathaitadanuśiṣyāt*). Different It is from all that are known (*anyādeva tadviditād*) and is beyond the unknown as well" (*aviditādadhi*) (Keno 1-1-3). Sankara commenting on the Sruti states : "The Brahman being the consciousness itself that animates the sense, ears, eyes, etc., can never be cognised (implied in the phrase *svātmani gamanāsambhavāt*) by the mind as something different from the cogniser nor can it be perceived by the senses". To explain the passage more clearly the commentator draws an analogy of fire (*agniḥ*) and states : "As fire itself is the enkindler of other things (*dāhakaḥ*) and self-manifested (*prakāśakaḥ*) cannot burn or manifest its own self (*na hi ātmānaṁ prakāśayati dahati vā*)-so words cannot unfold Brahman which is Self-manifested " (*brahma ato na vāk gacchati tadvat*).

The Kathopanisad in the same strain states : "(Brahman) It cannot be attained by speech, not by *manas* or eye" (*naiva vācā na manasā prāptum śakyo na cakṣuṣā*) (Katha 2-3-12).

The unconditioned Brahman cannot be brought within the scope of any affirmation but one may only glimpse it indirectly through the negation of eliminable factors. That is why, in the Brhadaranyaka Upanisad it has been declared : "This self is that which has been described as "Not this, not this" (*sa eṣa neti netyātmā*). The term *neti* actually means 'this is not final' (4-4-22). Sankara commenting on the Sruti has stated : "Since it has been established through scriptural evidence and reasoning (*āgamatantarkataśca*), specially in this dialogue between Janaka and Yajnavalkya(Janaka-Yajnavalkya *saṁvādeḥ*)that the Self as described above is not connected with his work (*karmaphalasādhanāsambandhī*) its results and means, is different from all relative attributes of this world (*sarvasaṁsāradharmabilakṣaṇaḥ*) beyond hunger (*aśānāyādyatītaḥ*) etc, devoid of the quality of grossness (*asthūlādidharmavān*), birthless (*ajaḥ*) undecaying (*ajaraḥ*) undying (*amaraḥ*), immortal (*amṛtaḥ*), fearless (*abhayaḥ*) by nature homogenous Intelligence like a lump of salt, (*saindhavaghanavat vijñānaika-rasasvahbāvaḥ*), self - effulgent (*svayaṁ jyotiḥ*) only one without a second *eka evādvayaḥ*) without prior (*apūrvaḥ*) or posterior (*anaparaḥ*) and without interior (*anantaraḥ*) or exterior (*abāhyaḥ*)—therefore after this Self is known as one's own self work can no more be done, (*tasmādevaṁ lakṣane ātmani vidite ātmatvena naiva karmārambha upapadyate*). Hence the Self is undifferentiated (*tasmādātmā nirviśeṣaḥ*) (San. Com. Br. Ar 4-4-22).

To indicate the unconditioned Brahman Sruti has amply made use of the prefix "*nañ*" (no) before every qualifying adjuncts :—

Na+Sthūla — *asthūla* (nor thick)
Na+Aṇu — *anaṇu* (nor subtle)
Na+Hrasvya — *ahrasvya* (nor short)
Na+Dīrgha — *adīrgha* (nor long)
Na+Śabda — *aśabda* (nor sound)
Na+Sparśa — *asparśa* (nor touch)
Na+Rūpa — *arūpa* (nor form)
Na+Vyayam — *avyayam* (nor changeable)
Na+Pūrva — *apūrva* (nor anterior)
Na+Param — *anaparam* (nor posterior)
Na+Antaram — *anantaram* (nor within)
Na+Bāhya — *abāhya* (nor exterior)
Na+Dṛśya — *adṛśya* (nor seen)
Na+Grāhyam — *agrāhyam* (nor perceptible)
No+Gotra — *agotra* (nor origin)
Na+Varṇa — *avarṇa* (nor colour)
Na+Cakṣuḥ — *acakṣuḥ* (nor eyes)
Na+Śrotra — *aśrotra* (nor ears)
Na+Pāṇipādam — *apāṇipādam* (nor hands and feet)
Na+Mṛta — *amṛta* (immortal)
Na+Bhaya — *abhaya* (fearless)
Na+Kṣara — *akṣara* (immutable)
Na+Kāya — *akāya* (formless)
Na+Braṇa — *abraṇa* (seathless)

CONTRADICTIONS A SPECIALITY.

Thus through the series of negations the Sruti indicates what is Brahman. Sankara commenting on the series of negations states : "It is devoid of all attributes (*sarvaviśeṣaṇarahitaḥ*). It is only one without a second so what is there that can be specified and through what ? (*tat kena kiṁ viśiṣyate*). It is full of joy (implied in the term *madam*) and also devoid of joy (*amadam*). Sankara states that *ātman* is thus by nature full of contradictions (*viruddhadharmavānataḥ*). Proceeding further the Sruti states : "Atman resided in the transitory body (*anavastheṣu* • .... *avasthitam*). But he himself is without anybody (*aśarī-*

ram). He is great and all-pervading" (*mahāntaṁ vibhūm*) (Katha 1-2-22). To this question as to what is Brahman the Sruti only states: "The Real (*satyam*), the conscious (*jñānam*), the Infinite (*anantam*) is Brahman". (Tait. 2-1-1). Beyond this nothing can be said.

IT IS BEYOND TIME, SPACE AND CAUSALITY.

It has already been stated that Brahman is beyond the application of logical category. It is not limited by space, time and causality. To explain this, Yajnavalkya has thus said to Gargi: "O Gargi, that which is above heaven and earth as well as between them and which they say was (*bhūtam*) is (*bhavat*) and will be, (*bhaviṣyacet*) is pervaded by the unmanifested ether" (*ākāśaḥ*) (Br. Ar. 3-8-7). In the next passage Yajnavalkya says that the unmanifested ether is pervaded by the Immutable (Brahman) which does not decay or change (Br. Ar. 3-8-8).

The Chandogya Upanisad states: "The Infinite is below, (*ādhastāt*) above, (*upariṣṭāt*) behind, (*paścāt*) before, (*purastāt*) right (*dakṣiṇataḥ*) and left (*uttarataḥ*) and it is all this" (Ch. 7-25-1). It has been so defined because *Bhūmā* (Infinite) cannot rest in something else other than its own self. It is all-pervading.

In the same strain the Maitrayani Upanisad declares: "Brahman existed in the beginning. He was one and Infinite (*eka ananta*). There was infinity in the east, west, north, and south (*prāgananto dakṣiṇatoananta pratīcyananta udicyananta*) in heaven (*ūrddhe*) and below the earth (*adha*). For him there is no distinction between the east and the west (*na hyasya prācyādidiśaḥ*). He is beyond any measurement (*aparimita*) (Mait. 5-17). The sense of quantity originates from the conception of space. That which has no space, cannot come under the scale of measurement". Hence in the Upanisads, Brahman has sometimes been described as the greatest of the great and the subtlest of the subtle (Svet. 3-20). The Svetasvatara declares that Brahman is beyond *trikāla* (past, present and future) (6-5).

In the same strain the Mandukya Upanisad declares: "It is neither inward conscious, (*nāntaḥ prajñā*) nor outward, (*na bahiḥ*) nor conscious of the intermediary state, (*ubhayata prajñā*) nor ingathered potential consciousness, (*naprajñānaghana*) nor total consciousness, (*na prajñā*) nor unconsciousness (*na aprajñānam*). It is invisible (*adṛṣṭam*), unrelated (*avyavahārya*), unperceiveable (*agrāhyam*), devoid of all signs (*alakṣaṇa*), beyond all thought (*acintyaḥ*), ineffable (*avyapadeśa*) of the nature of Self-consciousness alone (*ekātmapratyayasāraḥ*) negation of all relative existence (*prapañcopaśamani*), peaceful (*śānta*), Bliss (*śivam*) and unity (*advaita*). This is called the fourth foot of Atman and It is to be realised (*vijñeya*) (Mand 7).

SUPREME UNITY IN ALL CONTRADICTIONS.

Proceeding further the Sruti explains the unconditioned Brahman as the supreme unifying factor in all contradictions and thus sets before us the pairs of contradictory qualifying adjuncts.

The Isa Upanisad states : "It is though absolutely motionless (*anejat*) yet swifter than mind (*manasaḥ javīyaḥ*) in its movement. Since It went before all the senses could reach It (*pūrvamarṣat*). Itself being perfectly steady It outstrips all that run (*dhāvataḥ anyānatyeti*) ; in It does the *Prāṇaḥ* sustain all the activity of living beings (*apaḥ dadhāti* Isa 1-4). Commenting on these contradictions Sankara states : "A synthesis of two aspects of Brahman namely (1) devoid of attributes (*nirupādhi*) and full of attributes (*sopādhi*) may be brought in this connection (*nirupādhyupādhimatyenopapatteḥ*).

When Brahman is pervaded in all beings and devoid of any motion It may be called *anejat* (motionless) (*tadvarjitaṁ sarvadaikarūpamityarthaḥ*) but when the Brahman reflected through *manas* (mind) starts the vibrations (*kampanam*) then It is said to be swifter than the mind itself. The Sruti further states : "It moves (*ejati*) and yet It moves not (*na ejat*). It is far and at the same time near (*taddūre tadvantike*). It is located within all (*antaḥ*) and It resides outside all these (*bāhyataḥ*). Brahman has two aspects the opposite epithets are given to it". The Svetasvatara Upanisad in the same strain states : "It is the subtlest of the subtle (*aṇoraṇīyān*) and the greatest of the greatest (*mahatomahīyān*). *Yama* (Death) thus instructs Naciketas : "Atman being motionless (*āsīnaḥ*) travels a long distance (*dūraṁ vrajati*), being devoid of all actions (implied in the word *śayānaḥ*), It goes everywhere" (*yāti sarvataḥ*.)

The Mundaka Sruti defines Brahman as (*virajam*) stainless and indivisible or without parts (*niṣkalam*). Sankara commenting on the term *viraja* states : "That which is devoid of stains due to ignorance" (*avidyādyaśeṣadoṣarajomalavarjitam*). He has interpreted the term *niṣkalam* as that from which all *kalās* (qualifying adjuncts—*upādhi*) have disappeared (*nirgatāḥ kalā*). In short it indicates formlessness (*niravayayam*) (Mund. 2-2-9).

The Kathopanisad declares : "It has no beginning (*anādi*) and no end (*anantam*). It is the greatest (*mahataḥ*) and beyond all (*param*) and fixed" (*dhruvam*) (Katha 1-3-15). The logical categories can give description of the phenomenon world under forms of time, space and causation, but Brahman as conceived by the authors of the Upanisads is beyond all these.

The Upanisads also qualify the conditioned Brahman, with the following terms : *Īśa* , *Īśāna*, *Īśvara* , *Maheśvara*. It has been said in the Isopanisat : "*Īśāvāsyamidaṁ sarvam*..(Isa 1-1-1)—Whatever is subject to change in this world (implied in the phrase *jagatyāṁjagat*) is enveloped in the Self of the Lord". Sankara commenting on the word *Īśa* states : "The meaning of the root *īśa* is supreme cosmic Being (*parameśvaraḥ paramātmā sarvasya*) the phenomenon world is permeated through and through (*vāsyaṁ ācchādanīyam*) by it". He is the ruling factor over all.

In the Svetasvatara Upanisad it is stated : "*tamīśānaṁ varadaṁ devamīḍyam*" (4-11)—Thou art (*īśāna*) the controller of the Universe (*varada*) liberator from the bondages and thou art praised in all the Vedas (*īḍyam*).

Sankara interpreting the term *īśāna* states that it indicates the controller of this world, (*niyantāram*) the word *varadam* means the giver of spiritual freedom (*mokṣapradam*) and *īdyam* means that which is praised in all the Vedas (*vedādistutam*). At another place in the same Upanisad it is stated : *sarvasya prabhumīśānam* i.e. He is the Supreme Lord and ruler of this world (San. Com. *sarvasya jagataḥ prabhumīśānam*) (Svet. 3-17). The Svetasvatara also declares: "He is the lord of lords such as *vivasvata yama* etc., God of all gods such as Indra, and others, Supreme, over the Supreme Being like Prajapati and others and is beyond the Immutable" (*parato akṣarāt*).

The Mandukya Upanisad thus defines the conditioned Brahman : "He is the lord of all (*sarveśvaraḥ*) the omniscient (*sarvajñaḥ*) and the indweller or controller of all (*antaryāmī*) the origin and dissolution of all beings (*prabhavāpyayan*) and the cause of all existence (*yoni bhūtānām*). Sañkara commenting on the term *sarveśvara* states : "He (*sarveśvara*) is one who has attained his own self " (*svarūpāvasthā*). The point is, when the qualifying adjuncts (*upādhi*) disappear and the consciousness holds supreme, that is the state of (*svarūpāvasthā*) absorption in one's own self. That is when the individualistic aspect of (*Brahman*) the Supreme Being (*prajñā*) is fully absorbed in the Cosmic Self, he (*prajñā*) becomes *sarveśvara*, the controller of the Universe.

The Brhadaranyaka Upanisad also defines conditioned Brahman in the following terms *Sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ eṣa sarveśvaraḥ eṣa bhūtapālah eṣa bhūtādhipatiḥ eṣa setuḥ*—It, the great, birthless (*aja*) self is the controller of all (*sarvasyavaśī*) the lord of all (*sarvasya īśānaḥ*) and the ruler of all (*sarvasyādhipatiḥ*). Proceeding further the Sruti again states : "It is the lord of all. It is the ruler of all beings, It is the protector of all beings. It is the bridge (*setu*) that serves as the boundary to keep the worlds apart" (*seturyidharaṇaḥ*..*eṣaṁ lokānāmasaṁbhedaya*..).

In the *Śāṇḍilya Vidyā* (Ch. 3-14-1 to 4) the Immortal (*amṛta*), omnipotent (*anantaśaktiḥ*) Brahman who has multiple qualities (*ananta guṇavata*) has been qualified by the term *tajjalān* i.e. this phenomenon world has manifested due to him, (implied in the term *tajjam*) is existing due to Him (*tadanam*) and is absorbed in Him (*tallam*). In other words, He is the cause of creation, manifestion and destruction. But how is this possible when Brahman has been defined in the Sruti, absolutely devoid of all actions ? (implied in the term *anejad*—Isa 1-4).

In reply to this objection the Sruti states : "As a spider moves along the thread (*yathorṇanābhistantu..noccaret*) it produces, and as from a fire tiny sparks fly in all directions (*yathāgneḥ kṣudrā visphuliṅgā*) so from this Self emanate all organs *(sarveprāṇāḥ)* all words *(sarve lokāḥ)* all gods *(sarve devāh)* and all beings *(sarvāṇi bhūtāni)* (Br. Ar. 2-1-20, Mund. 2-1-3, 1-1-7).

The Kausitaki Upanisad thus defines the conditioned Brahman : "He is the lord of all beings *(sa eṣa lokapālaḥ)*, ruler of all *(sarveśvaraḥ)*, protector of all the worlds *(lokādhipatiḥ)* (3-9).

The Chandogya Upanisad states: "He is all works, *(sarvakarma)* all desires, *(sarvakāmaḥ)* all smells *(sarvagandhaḥ)* and all tastes originating from Him (Ch. 3-14-4).

The Svetasvatara Upanisad declares : "He is one without a second *(ekaḥ)* and unqualified (implied in the term *avarṇaḥ*) but he (as it were) holds manifold powers *(śaktiyogād bahudhā)*, manifests differentiations *(varṇānanekān)* though he himself is devoid of any self - interest (*nihitārthaḥ*) (Svet. 4-1).

In the *Akṣaraḥ Vidyā* (Br. Ar. 3-8-9) Yajnavalkya thus explains the Immutable Brahman to Gargi which throws light on the conditional aspect of Brahman: "Under the mighty rule of this Immutable (*akṣarasya praśāsane*) the Sun and the Moon are held in their positions, heaven and earth maintain their positions, moments (*muhūrtāḥ*) days and nights fortnights, months, and seasons and years are held in their respective places some rivers flow eastward from the white mountains, others flowing westward continue in that direction and still others keep to their respective courses, under the mighty rules of this Immutable" (Br. Ar. 3-8-9).

III

THE HIGHEST KNOWLEDGE

Methods of attaining Supreme Knowledge are thus described in the Upanisads.

RENUNCIATION.

The Maitrayani Upanisad states : "The Supreme is to be pursued by leaving (*taktvā*) aside the great fortune" (*mahatiṁ śriyam*) (1-4). In the Isavasya Upanisad it is said : "Whatever is subject to change (implied in the term *jagat*) in this universe, is all-enveloped (*vāsyam*) in one who is the Ruler of this Universe (*Īśā*) (*Īśa—Īṣṭe itīṭ tena īśā, isitā..paramātmā sarvasya*). By the renunciation (*tyaktena*) of the world alone, enjoy thy inner self "(1-1). Sankara commenting on the word *tyaktena* states: "This changeable (*vikāra jātam*) world of name and form (*nāmarūpakarmākhyam*) seems identical with the Absolute Truth (*paramārtha satya*)—the Self (*ātmā*) consequently that conception (*bhāvanayā*) is to be discarded". Elucidating the point further he says : "One who thinks that this world is permeated by the Cosmic Spirit and It is reflected in him also (*īśvarātmā bhāvanayā*) leaves the desire (*eṣaṇā*) for sons, wealth and heaven etc". The highest knowledge is to be achieved by dispensing with the conception of the Universe as Truth or Absolute.

The Mundaka Upanisad speaks of *Sannyāsa* as a means to be established in the knowledge of Vedanta. It has been thus stated therein ;—

"All these *yatis* (one who has most heedfully restrained his senses) who are well-established in the knowledge of Vedanta (*vedāntavijñāna*) whose soul is purified through the practice of *sannyāsa* (*sannyāsayogaddyatavāḥ śuddhasattvāḥ*) get their absolute emancipation" (*parimucyanti*) (Mund. 3-2-6).

Sankara commenting on the term *Vedānta vijñāna* in the Sruti states: "That special branch of knowledge which is attained by the study of Vedanta, is the *Vedānta vijñāna*. It indicates the knowledge of Supreme Self " (*paramātmā vijñeyaḥ soarthaḥ*). As to the means of comprehending that knowledge of the *Vedānta vijñāna* he thus interprets another term *saṁnyāsayoga* : "*Saṁnyāsayoga* means renunciation of mundane pursuits (implied in the phrase *sarvakarmaparityāgalakṣaṇa*) and careful endeavour (*yatnaśilaḥ*) of being established only in Brahman (*kevalabrahmaniṣṭhā*). Thus practising *saṁnyāsayoga* one's soul becomes purified" (*śuddhasattvāḥ saṁnāsayogāt te śuddhasattvāḥ*). For the attainment of Supreme Spiritual Knowledge renunciation (*saṁnyāsa*) is considered to be essential.

In the Brhadaranyaka Upanisad we find Yajnavalkya with a view to attaining Supreme Knowledge of Self proposing to Maitreyi that he should leave the world (implied in the term *udyāsyanva*) (Br.Ar.2-4-1) and embrace higher stage of life (*ud*—means *ūrddhvam*). He says : "O Maitreyi I intend to embrace a higher life (indicating the life of mendicancy implied in the term '*parivrājya*') than that of a householder (implied in the phrase "*āśramāt ūrddhvam*"). Hence I ask your permission" (vide 2-4-1 along with Sankara's commentary). Sankara in the *Ābhāsa Bhāṣyam* of the fourth Brahmana (Brhadaranyaka Second chapter) states at one place that Sruti intends to prescribe (*vidhitsitaḥ*) *saṁnyāsaḥ* (renunciation) as the part and parcel (*aṅga*) and means of attaining the knowledge of Brahman (*brahmavidyā*). Because all the sactimonious deeds (*karma*) for having a wife, a son, wealth etc., are attributed to *Avidyā* (ignorance). Concluding he says : "Knowledge of self cannot be attained through that" (*nātmaprāptisādhanam*).

The Brhadaranyaka declares : "That great, birthless self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the protector of all being. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, (*vedānuvacana*) sacrifices (*yajñena*), charity (*dānena*) and austerity (*tapaśānāśakena*) (the term *anāśaka* means fasting, here it means abstaining from the enjoyment of sense objects) knowing It alone one becomes a sage (*muni*). Desiring this self alone the mendicants (*pravrājinaḥ*) renounce their homes".

"In ancient times those who were knowers of the Self (*vidvāṁsaḥ*) did not desire children thinking—what shall we achieve through children when we have attained this self". They, it is said, renounced their desire for sons, for wealth, and for the worlds and lived a mendicant life (*bhikṣācaryaṁ caranti*) (Br. Ar. 4-4-22).

Sankara commenting on the above states : "Just as for a man seeking the three external worlds such as sons etc., are prescribed certain requisite means (*sādhanāni vihitāni*) so for one who desires to realise the Self (*ātmānaṁ icchantaḥ*) the life of mendicancy (*pravrajyā*) after the cessation of all desires of performing rites (*sarvakriyābhyo nivarteran*) is prescribed for him".

It is evident from the Sruti as well as from the commentary that for the attainment of Supreme Knowledge renunciation of all worldly desires (*eṣaṇā*) was necessary. As to the question why do these seekers after the world of the Self particularly renounce their homes the text gives the reason in the form of a laudatory passage. This is the reason for the life of mendicancy (*pravrajyā*).

The ancient sages i.e., ancient knowers of the Self it is said, did not desire children as also rites and the meditation on the conditioned Brahman. In other words, they did not try for sons etc., as the means to those three worlds. It may be objected that they must practise the meditation on the conditioned Brahman, since they could renounce desires on the strength of that alone. The answer is: "No, because it is excluded". To be more explicit: It has been said: "The Brahmana ousts one who knows him as different from the Self (Br. Ar. 2-4-6, 4-5-7) and" all ousts one, etc., even the meditation on the conditioned Brahman is excluded, for this Brahman too is included in the word 'all'. Also where one sees nothing else (Ch. 7-24-I) also because it has been forbidden to see in Brahman differences about prior or posterior and interior or exterior in the passage, 'without prior or posterior, without interior or exterior' (Br. Ar. 2-5-19). And "then what should one see..know and through what ?" (Br. Ar. 2-4-14, 4-5-15). Therefore there is no other reason for the renunciation of desires except the realisation of the Self (vide Sankara's commentary on 4-4-22 Br. Ar.).

INNER DISCIPLINE.

The aim of observing the vow of *Brahmacarya,* practising *Tapas* and *Yoga* and *Saṁnyāsa* was to achieve inner discipline (implied in the terms like *śāntaḥ, dāntaḥ, uparataḥ titikṣuḥ* and *samāhita* Br. Ar. 4-4-23).

DAMA, DANA, DAYA.

The Brhadaranyaka Upanisad further prescribes three disciplines of Self-control namely *damaṁ* (self-control), *dānam* (charity) and *dayām* (compassion) (Br. Ar. 5-2-3), through a parable which runs thus: "Three classes of Prajapati's sons lived in *Brahmacarya* with his father, (Prajapati)—the gods, men, and *asuras.* The gods on the completion of their term, said: "Please instruct us". He uttered to them the syllable *da* (and asked) "Have you understood ?" They said we have. You tell us: 'Control yourselves'.

"Then the men said to him: "Please instruct us". He uttered to them the same syllable *da* (and asked), "Have you understood ?" They said, "We have. You have told us 'Give'.

Then the *Asuras* said to him: "Please instruct us". He uttered to them the same syllable *da* (and asked) "Have you understood ?" (They said) "We have". You tell us: 'Have compassion' (vide Br. Ar. 5-2-1 to 3).

Sankara commenting on the text states: "The *Smṛti* says: Lust, anger, and greed (*kāmaḥ*, *krodhaḥ*, ond *lobhaḥ*) are the three gate-ways to hell (*narakasya dvāra*) and destructive to the Self (*ātmanāśa*) therefore one should renounce these three".

"Those among men, who are wanting in self-control but are otherwise endowed with many good qualities, are the gods, those who are peculiarly greedy are men, while those who are cruel and given to injuring others are the *asuras*. So the same species, men, according to their lack of self-control and the other two defects, as well as to their tendencies of balance (*sattvaḥ*), activity (*rajaḥ*) and inertia (*tamāṁsi*) are given titles of gods men, and the *asuras*. Hence it is men who should learn all the three instructions, for Prajapati meant his advice for them alone; because men are observed to be wild, greedy and cruel" (San. Com. on 5-2-3 last part).

DAMA.

The term *damam* in the Sruti (Br. Ar. 5-2-3, Kena 4-8, 33, Tait. 1-9-1, Mahanar: 21-2, 22-1) indicates 'controlling of senses' because Prajapati says: "You are naturally unruly—*adāntā yūyam svabhāvataḥ*". In the Kena Upanisad Sankara interprets the term as *upaśama* that is quietness due to withdrawal of the mind from outer objects". In the Taittiriya it has been commented upon as *bāhyakaraṇopaśamaḥ* i.e. 'restraining of external senses' (Tait. San. Com. 1-9-1). Restraining of senses was necessary for the purification of soul (implied in the term *sattvaśuddhiḥ*) which led to the manifestation of the knowledge of Reality (*Tattva jñānotpattiḥ*) (San. Com. on Kena 33).

DANA.

Dānam as a system of discipline occurs only in the Brhadaranyaka Upanisad (5-2-2). When men approached Prajapati having observed *brahmacarya* for instruction he uttered the same syllable *da* indicating *dānam* (charity). Sankara commenting on it states: "Prajapati says: "You are by nature avaricious (*svabhāvato lubdhā*) so distribute your wealth to the best of your might" (*yathāśakti saṁvibhājata datta*) (San. Com. on Br. Ar. 5-2-2). Greed was to be subdued by the practice of charity (*dānam*). Moreover, through gifts (*dānam*) people were won over (*dānena hyupanamante prāṇinaḥ*) (vide *Ābhāsa Bhāṣya* on Br. Ar. 3-1-1).

DAYA.

The term *dayām* indicates another type of discipline. Lust (*kāmaḥ*), anger (*krodhaḥ*) and greed (*lobhaḥ*) are the three gate-ways to hell and destructive to self (*ātmanāśa*) therefore one should renounce these three (vide San. Com. on Br. Ar. 5.2-3). Lust is to be subdued by the practice of *damam* (restraining of senses), greed by the practice of *dānam* (charity) and anger by the practice of *dayām* (compassion) that is, by being compassionate to others (vide Br. Ar. 5-2-1,2,3). Without these three disciplines inner purification (implied in the term *sattvasuddhiḥ*) was not possible and without the purification of the soul the knowledge of Reality (*tattva jñāna*) cannot manifest. Hence, these three types of inner discipline were prescribed by Prajapati to *Devas*, *Manuṣyās* and *Asuras* (Gods, Men, and the Cruel respectively). In the later work—*Yoga Sūtra* these three disciplines appear in different terminology such as *maitrīkaruṇā iṭyādi* i.e. friendship, kindness etc., (*maitrīkaruṇāmuditopekṣāṇām sukha duḥkha puṇyāpuṇya viṣayāṇāṁ bhāvanata sa citta prasādam* — Yoga Sutra 1-33).

Besides these three as prescribed by the Brhadaranyaka Upanisad there were types of inner disciplines namely : *śāṇtaḥ* , *uparataḥ* , *titikṣāḥ* and *samāhitaḥ* (*samaḥ śāntaḥ*—Br. Ar. 4-4-23, Tait. 1-9-1, Mahanar 21-2, 22-1), *uparataḥ* (Br. Ar. 4-4-23) , *titikṣāḥ* (Br. Ar. 4-4-23), *samāhitaḥ* (Br. Ar. 4-2-1, 4-4-23).

SAMA.

The term *śamaḥ* according to the Taittiriya Sruti (1-9-1) indicates "internal restrainment" (*antaḥkaraṇopasamaḥ*) (San Com). Having restrained oneself internally one becomes *śāntaḥ*—declares the Mahanarayana Upanisad (*samena śāntaḥ* 22-1). But Sankara while explains the term *śāntaḥ* in the Brhadaranyaka Upanisad states : "*śāntaḥ bāhyendriyavyāpārata upaśāntah*". *Śāntaḥ* means desisting from the activity of the external organs (4-4-23).

UPARATAH.

The term *uparataḥ* which finds mention in the Brhadaranyaka Upanisad (4-4-23) indicates according to Sankara "free from all desires, a man who has renounced everything" (*sarvaiṣaṇā vinirmuktaḥ saṁnyāsī*). When a man has renounced everything of this objective world and become free from all desires, he is withdrawn into oneself.

TITIKSA

The word *titikṣā* which occurs in the Brhadaranyaka Upanisad (4-4-23) indicates according to Sankara 'indifference to the pair of opposites' (pleasure and pain etc.,—*titikṣuḥ dvandvasahiṣṇuḥ*).

SAMAHITAH.

The term *samāhitaḥ* finds mention in the Brhadaranyaka and (4-4-23) Katha (1-2-24) Upanisads. When an aspirant passing through various disciplinary processes explained above concentrates himself absolutely towards his own Self he is said to be *samāhitaḥ*. The word according to Sankara indicates "attaining one-pointedness by the dissociation from the movements of the sense organs and mind" (*indriyāntaḥkaraṇacalanarūpāt vyāvṛttyā aikāgra rūpa*) (San. Com. 4-4-23). The Katha Upanisad declares that "the Self is not to be attained by one whose mind is least disturbed" (*asamāhitaḥ*).

The term *samāhitacittaḥ* according to Sankara means "that concentrated state of mind which remains absolutely unperturbed even by the achievement of the highest results of *samādhi* (*samāhita cittaḥ samādhānaphalādapi*) (Katha 1-2-24).

THE NEED FOR ADMISSION TESTS.

An admission into studentship for higher education was not possible without preliminary tests.

The Svetasvatara Upanisad enjoins that the most secret doctrine of Vedanta should not be imparted (*vedānte paramaṁ..guhyam na dātavyam*) to one who is not self-composed (*apraśāntāya*). Sankara commenting on the above text states : "Knowledge (*vidyā*) should be imparted (*vaktavyā*) after having first examined the disciple" (*śiṣya parīkṣaṇapūrvakam*) (6-22). The path to the achievement of the Highest Spiritual Knowledge was not an easy one. The Kathopanisad describing the magnitude of difficulties states : "The wise are of the opinion that it is a path very difficult to tread on (*durgaṁ pathaḥ*) it is as it were, to go on a long journey on the sharpened (*niśitā*) razor blade" (*kṣurasyadhārā*) (1-3-14). Moreover, the Supreme Knowledge is so subtle that it is incomprehensible to men of ordinary calibre. The Mundaka Upanisad states : "This *ātman* cannot be attained by the study of the Vedas, (*pravacanena*) nor by intellect, (*na medhayā*) nor even by hearing the sacred scriptures by a man. It is attainable to one, whom It chooses (*vṛṇute*)—This is his (own) *ātman*—revealing Its own (real) form" (3-2-3).

Elucidating the point further, the same Upanisad states : "This (*ātman*) is never attained by the weak, nor by the inattentive (*pramādāt*) nor even by any improper austerity. The wise one who strives with all these means,—his *ātman* enters into the world of *Brahman*" (Mund, 3-2-4). In the Kathopanisad we find that Yama says to Naciketas that even gods were doubtful (*vicikitsitam*) in hoary past (*purā*) about this. It is not comprehensible (*na sujñeyam*) to ordinary people (*prākṛtairjanaiḥ*.. San. Com.) (Kath. 1-1-21). Hence whenever any scholar approached a preceptor for the Supreme Knowledge his earnestness and zeal for knowledge were tested.

TEST.

Yama did not impart Naciketas the Highest Knowledge before testing his zeal. At first he tried to wean him away by offering that a mortal could desire: "Hundred years of longevity, sons, grandsons, herds of cattle, elephants, horses, gold, sovereignty of earth and fair maidens" (Katha 1-2-3 and 24). But Naciketas stood the test and answered: "Keep thou thy horses, keep dance, and song for thyself. Everything of this material world is of fragile nature (*svobhāvā martyasya etc.*). No man can be made happy by wealth" (Kath. 1-25, 26,27). Having thus examined his disciple's inner spiritual urge and fitness of acquiring supreme knowledge (*parīkṣya śiṣyaṁ vidyāyogyatām*) (*Abhāsa bhāṣya* II part of the I chapter of the Katho) Yama admitted : "I believe Naciketas to be one who desires knowledge, for even many pleasures did not tear him away". Eulogising the noble virtues of Naciketas he stated further : "(O Naciketas) Being tempted by me, you have renounced the desired objects (*kāmaḥ*) which are by nature so attractive and gratifying to the senses thinking them to be the transcient" (Katha 1-2-3). Then he imparted the sacred knowledge of *ātman* to Naciketas. Similarly when Uddalaka Aruni after the defeat of his son Svetaketu approached the King Pravahana Jaivali to know that special branch of knowledge which was known to the king, (Br. Ar. 6-2-5) the latter gave him seat (*āsana*), had water brought for him, and made him reverential offering, and said : "Revered Gautama, we will give you a boon" (*vara*) (Br. Ar. 6-2-4). Aruni said : "You have promised me this boon. Please tell me what you spoke to my boy about" (Br. Ar. 6-2-5). The King tried to wean him away saying : "This comes under heavenly boons Gautama. Please ask some human boon" (Br. Ar. 6-2-6). Aruni said : "You know that I already have gold, cattle and horses, maid-servants, retinue and dress. Be not ungenerous towards me" (6-2-7). Aruni refused to accept the human boons and said: "Let that remain with you" (*tavaivarājan mānuṣaṁ vittaṁ yāmeva..*) (Ch. 5-3-6). Similarly in the Maitrayani Upanisad Sakayana tested the zeal for knowledge when Brhadratha approached him for knowledge of the Supreme Self in the forest and at last imparted the sacred knowledge saying : "Brahman is to be attained by *vidyā*, (knowledge) *tapas*, (penance) and *cintā* (meditation) (4-4 Mait).

These admission tests sometimes lingered for long. When Sukesa, Satyakama, Gargya, Kausalya, Bhargava Kavandhina approached Pippalada for the Highest Knowledge, the latter asked them to live with him for one year observing penance (*tapas*) practising abstinence (*brahmacaryeṇa*) and keeping faith in heart (*śraddhayā*) (Prasna 1-1-1).

Sankara commenting on the text states: "Inspite of (*tathāpi*) penances observed previously by them they were asked to live with him for one year (*saṁvatsaram*) practising *Brahmacarya*, (abstinence) restraining senses, (*indriyasaṁyamena*) keeping up theistic belief (*āstikya-buddhiḥ*) and waiting on the preceptor" (*guru śuśrūṣā*).

EXCEPTIONS.

In cases of rare merit however, all the formalities described above are dispensed with and the stringency is relaxed. Yajnavalkya instructed Maitreyi without any preliminaries whatsoever (Br. Ar. 2-4-2). Because Yajnavalkya observed ardent spiritual urge in his wife when she asked: "If indeed, this whole earth full of wealth be mine, shall I be immortal through that"? Yajnavalkya answered: "No" (Br. Ar. 2-4-2).

King Janaka of Videha is instructed by Yajnavalkya (Br.Ar. 4-2-1), Bhrgu by Varuna (Tait. 3), Narada by Sanat Kumara (Ch. 7-1-1) and Indra by Uma (Kena 4) in unceremonial manner.

When Pracinasala, Satyayajna, Indradyumna, Jana and Budila went to King Asvapati Kekaya for learning *Vaiśvānara Vidyā* (*Vaiśvānara Vijñāna*) along with Uddalaka, Asvapati instructed them even without performing the *Upanayana* ceremony (implied in the term *anupanīya*). The reason for this exception is perhaps that they were householders and their *upanayana* sacrament had already been performed. Sankara interprets the term *anupanīya* as 'without performing the *upanayana*' ceremony (*upanayanaṁ akṛtvaiva*). The reason for the non-observance of this formality according to him, is the rare merit for acquiring knowledge (*yathā yogyebho*) (Ch. 5-11-7).

RULES OF ADMISSION.

There were two ways of seeking admission into studentship for Higher Education: (1) by carrying fuels (2) and through formal declaration (*vāca*—Br. Ar. 6-2-7).

Pracinasala, Satyayajna, Indradyumna, Jana, Budila along with Uddalaka Aruni approached King Asvapati Kekaya with fuels in hands to learn *Vaiśvānara Vidyā* (*samitpāṇayaḥ*) (Ch. 5-11-7). Indra and Virocana went to Prajapati in quest of the Supreme Knowledge of Self with fuels in hands (Ch. 7-8-2). After that a number of times Indra went to Prajapati carrying fuels in hands. In the Prasna Upanisad Sukesa, Satyakama, Gargya, Kausalya, Bhargava, Kavandhina, approached Pippalada with fuels in hands (*samitpāṇdyaḥ upasannāḥ*). In the Kausitaki Upanisad we find Aruni approached Citra Gangyayani with fuels in hand (1-2-1). Whereas Narada approached Sanat Kumara with a formal request, saying "*adhīhi bhagava*" (teach me O Sir—Ch. 7-1-1).

Aruni going to Pravahana Jaivali said: "I approach you as a student ("*upaimyahaṁ bhavantamiti*") (Br. Ar. 6-2-7). Sankara commenting on the second method of seeking admission states that Narada was justified in approaching Sanat Kumara simply with a formal request (San. Com. *nyāyato upasanna*). As regards the method of admission into studentship followed by Uddalaka he has stated: "When a student of higher caste approaches a teacher who is by caste inferior to him, he would be his student simply by declaration" (*vācā*). Interpreting the text further he has said: "In olden days Brahmanas seeking instruction from Ksattriyas or Vaisyas or Ksattriyas seeking it from Vaisyas, as a matter of necessity, (*āpadi*) used to approach a teacher simply through declaration and not by actually serving him" (*vācā ha sma eva kila pūrva brāhmaṇāḥ kṣattriyān vidyārthinaḥ santaḥ vaiśyān vā kṣattriyā vā vaiṣyān āpadi upayanti śiṣyavṛtyā hi upagacchanti nopāyana śuśrūṣādibhiḥ*).

OTHER REQUISITES.

For the attainment of the Supreme Knowledge (implied in the term *svarājya* in the San. Com. on the 9th. Anuvak of the Siksa Valli of the Taittiriya Upanisad) the Sruti suggests the following other requisites. Sankara states that the code of duties prescribed in the Sruti and Smrti are not without purpose (*śrautasmārttānāṁ karmaṇāmānarthakyaṁ prāptaṁ ityatastanmā*). The Sruti prescribes :—"Right action (*ṛtam*) and the study and the teaching of the Vedas, truthfulness(*satyam*)and the study and the teaching of the Vedas, control of senses (*damaḥ*) and the study and teaching of the Vedas, pacification of mind (*śamaḥ*) and the study and teaching of the Vedas; the consecration of fires (*agnayaḥ*) and the study and teaching of the Vedas, the performance of the Agnihotra sacrifice and the study and teaching of the Vedas, the entertaining of guests (*ātitheyaḥ*) and the study and teaching of the Vedas ; performance of the human duties (*mānuṣam*) (duties towards humanity) the study and teaching of the Vedas; children (*prajā*) and study and teaching of the Vedas ; propagation (*prajanaḥ*) of the race and the study and teaching of the Vedas; grand-children (*prajātiḥ*) and the study and the teaching of the Vedas. (Tait. 1-9).

Sankara commenting on these terms states : "*Svādhyāya* means 'to study the Vedas'—*pravacana* is 'to teach the Vedas regularly,' which has been considered as a kind of sacrifice named *brahmayajñaḥ*, *satyaḥ* is truthfulness that is one should speak the truth. *Tapas* is the vow of *kṛchhra* and *cāndrāyaṇah*, which are to be observed. *Damaḥ* is the control of extrovert senses (*bāhyakaraṇopaśamaḥ*). *Samaḥ* is the control of senses within (*antaḥkaraṇopaśamaḥ*). One has to offer oblations to the Fire (*ādhātavyaḥ*). One is to entertain guests (*atithayaśca pūjyaḥ*). One has to do certain duties towards his fellowmen (*laukikaḥ saṁvyāvahāraḥ*) according to one's might (*yathāprāptamanuṣṭheyam*). One has to beget children (*utpādyā*). One has to approach his wife at the time of fertilisation (*ṛtau bhāryāgamanam*). One has to get his sons married" (*pautra utpattiḥ*). Knowledge of these duties (*vijñānam*) was necessary for the attainment of *svārājya* (*muktiḥ*). Sakayana in the Maitrayani Upanisad in the same strain puts emphasis on the observance of the *āśrama dharma*. Because mind is to be purified through *karma*—duties, prescribed for each *āśrama*.

CONDITIONS.

When an aspirant has thus perfectly disciplined himself physically, mentally and spiritually by practising *brahmacarya*, *tapas*, *yoga*, *tyāga* and has become *śānta*, *dānta*, *uparata* and *śamāhita* he becomes fit for the supreme knowledge.

The Mundaka Upanisad declares : "The resplendent pure *ātman* whom the sinless (*kṣīṇa doṣaḥ*) self-restrained men (*yatayaḥ*) realise as residing within this body, is attained by truthfulness, (*satya*), *tapas* (in the sense of self-concentration implied in the term *indriyamanaekāgratayā*) and by *brahmacarya* (unbroken continence implied in the term *brahmacaryeṇa nityam—maithunāsamācāreṇa*) (Mund. 3-1-5 with San. Com.).

The Brhadaranyaka Upanisad eulogising the eternal glory of the knower of Brahman (*nityo mahimā brāhmaṇasya*) states : "It neither increases nor decreases through work. Therefore one should know the nature of that glory alone. Knowing it one is not touched by evil action. Hence he who knows it as such becomes self-controlled (*śāntaḥ*), calm (*dāntaḥ*), withdrawn into himself (*uparataḥ*), enduring (*titikṣuḥ*) and concentrated (*samāhitaḥ*) and sees the self in his own self. He sees all as the self" (*sarvaṁ ātmānaṁ paśyati*) (Br. Ar. 4-4-22).

DARSANA

Being thus perfectly disciplined when the aspirant approaches a preceptor (*ācārya*) the first instruction he gets "*Ātman* should be seen" (*draṣṭavya*). An ideal example of such an aspirant is Maitreyi in the Brhadaranyaka Upanisad (2-4-2) whose unique inner spiritual urge and renunciation are in no way inferior to that of her husband Yajnavalkya who wanted to bestow his earthly possessions on his two wives Maitreyi and Katyayani and renounce the world for higher life (implied in the term '*udyāsyan*') (Br. Ar. 2-4-1). She puts a straight question : "If this whole earth full of wealth be mine, shall I be immortal through that ?"(*sarvāpṛthivī vittena pūrnā syātkathaṁ tenāmṛta*). Her husband replied:

"No". Then she said : "What shall I do with that which will not make me immortal ? Tell me Sir of that alone which you know" (to be the only means of immortality) (2-4-3). Then Yajnavalkya unfolds to her the real nature of *ātman* and the first instruction he gives—*Ātman* should be seen (*draṣṭavyaḥ*) (2-4-5).

The term *darśana* finds mention in the Chandogya (8-3-1, 8-12-4) and Brhadaranyaka Upanisads (2-4-5). The Chandogya Upanisad states : "That Being to whom the black pupil of the eye (*ākāśa*—commented by Sankara as *kṛṣṇatārā*) is subservient *(anuviṣaṇaṁ—anugata)* is the Supreme Being (*puruṣaḥ*) which is self-manifested *(cākṣuṣaḥ)*. An eye itself is the instrument *(sādhana)* of his seeing" (Ch. 8-12-4). It has been stated by Prajapati to Indra that the person who is seen in the eye, is the Self *(akṣiṇi puruṣaḥ)* (Ch. 8-7-4 also vide San. Com. on Ch. 8-12-4). Hence the Brhadaranyaka Upanisad declares : "The self is to be realised" (*ātmano draṣṭavyaḥ*). Commenting on the text Sankara states : "Atman is worthy of realisation" *(darśanārha)* that is, it should be made the object of realisation"*(darśana viṣayam)*.

Though the root *dṛś* of the term *darśana* literally means 'to see' yet it has not been used in the literal sense in the text quoted above. Because it has been repeatedly told in various Upanisads that *ātman* cannot be seen through eyes (*na cakṣuṣā gṛhyate*) (Mund. 3-1-8). The term *darśana* means realisation.

SRAVANA.

When *ātman* (Supreme Self) is made an object of realisation—*darśana viṣayam* the aspirant is required to hear about it from the preceptor *(ācārya)*. Hence Yajnavalkya instructs Maitreyi to hear about the *ātman (śrotavyaḥ)* (Br. Ar. 2-4-5). Sankara commenting on the term *śrotavyaḥ* states : "At first it should be known from the preceptor" *(ācārya)*.

The whole scheme of Vedantic Education is based on oral tradition which may be inferred from the term *śravaṇa*. It finds mention in the Brhadaranyaka (2-4-5) Katha (1-2-7) and Mundaka (3-2-3) Upanisads. In the Kenopanisad we find, being interrogated by a worthy disciple the preceptor says : "Do yo hear what you ask" *(śṛṇu tvaṁ yat pṛcchasi)* (1-1-2 San.Com.). At another place in the same Upanisad the preceptor says to the disciple: "Thus we have heard *(iti śuśruma)* from the ancient seers *(pūrveṣām)* who explained that to us" (1-3). Sankara commenting on the term *śuśruma* states "what has been acquired *(prāpta)* through the instructions *(upadeśa)* of one teacher to another *(ācāryaparamparayā)*. When

Narada goes to Sanat Kumara for instruction (7-1-3) he says : "I have heard *(śrutam)* from men like you that one who knows *ātman*, is not affected by grief".

Instructions given by the preceptor are first heard of by the disciple, then it is meditated upon (implied in the term *manana*). Hence the students thus offered prayer to the Almighty : 'with ears much may I hear' *(karṇabhyāṁ bhūri viśruvam*—Tait. fourth Anuvak) In the Kenopanisad we come across a similar prayer of the students : "May my limbs, speech, energy, eyes, ear, *(śrotram)* vitally as well as all other senses become more vigorous" (Keno). Hearing—*śravaṇa* according to Sankara is the first principle of learning anything (vide San. Com. on Br. Ar. 2-4-5).

Supreme knowledge of Self *(ātman)* cannot be achieved only through hearing about it from the preceptor. The Mundaka Upanisad declares : "This *ātman* cannot be attained by the study of the Vedas nor by intellect (*na medhayā*), nor even by much hearing the sacred scriptures" (*na bahunā śrutena*) (Mund. 3-2-3).

In the same strain the Kathopanisad states : "There are many who are not even fortunate to hear and there are others who having heard about *Ātman* (Supreme Self) cannot comprehend" (*na vidyuḥ*) (Katha 1-2-7 along with San. Com.). Hence Yajnavalkya instructed Maitreyi not only to hear but also to cogitate (implied in the term *mantavya*—Br. Ar. 2-4-5).

MANANA.

The words like *mantavyaḥ* (Br. Ar. 2-4-5), *manute* (Ch. 7-18-1), *matvā* (Katha 1-2-12 ; Katha. 1-2-22 ; Br. Ar. 2-4-5) occur in the Chandogya Brhadaranyaka and Kathopanisads. Sanat Kumara says to Narada : "When one cogitates (*manute*) then one understands (*vijānāti*). One who does not cogitate (*nāmatvā*) does not understand (*nāvijānāti*) (Ch 7-18-1). Sankara interprets the term *manana* as *tarkaḥ* (*matirmananaṁ tarkaḥ*) (discussion). The use of *tarkaḥ* as a method of acquiring supreme knowledge led to the development of the science of logic (*vākovākya*) (Ch. 7-1-1).

Yajnavalkya having instructed Maitreyi says : "Atman should be cogitated (*mantavya*) (Br. Ar. 2-4-5). That is to be discussed within one's own self in Its favour (San. Com. *mantavyaḥ tarkataḥ*). The Kathopanisad declares : "By cogitation on the all-pervading supreme self (*bibhumātmānam*) who dwelling in the body is formless, one does not become affected by grief" (Kath. 1-2-22). Cogitation (*manana*) is the means of convincing oneself of the Truth which he has learnt from the preceptor (*ācārya*) by arguments (*tarkaḥ*).

NIDIDHYASANA.

The term *nididhyāsana* occurs in the Brhadaranyaka Upanisad (2-4-5). Sankara interprets the term as *niścayena dhyātavyaḥ* that is, *ātman* (as elucidated by Yajnavalkya before) should be constantly concentrated upon. Full concentration is only possible when the aspirant's mind is already prepared by *śravaṇa* and *manana* that is why it has been mentioned as the last of all the three methods of acquiring supreme spiritual knowledge by Yajnavalkya.

CHAPTER XI

THE LINE OF TEACHERS

In the pages of the Upanisads we find a brilliant galaxy of students and teachers.

Ajatasatru. Ajatasatru was the king of Kasi. In the Brhadaranyaka Upanisad we are told that at the outset he is the listner (*śrotā*) of the proud Balaki who accepted (the conditioned) Brahman as his self (*ātmanaḥ*) and pretended to teach the king (*brakma te bravānīti*) (Br. Ar. 2-1-1).

In the end the king turns into a teacher and teaches Balaki about the (supreme cosmic Being) Brahman which the latter had failed to do (implied in the phrase *tvā jñāpaisyāmi*) (Br. Ar. 5-1-15).

Asvala. Asvala was the *hotā-priest* in the court of Janaka. He was the first man to put questions to Yajnavalkya in the Congress of Religion (Br. Ar. 3-1-2).

Asvapati Kekaya. The name of Asvapati Kekaya finds mention in the Chandogya Upanisad (5-11-4,5,6,7, etc., 5-12-1). He was a learned king. He knew the *Vaiśvānara Ātman* according to Uddalaka (*Kaikeyaḥ vaiśvānaramadhyeti*) (5-11-4). In his kingdom there was no thief (*stenaḥ*), no bad-character (*kadaryaḥ*), no drunkard (*madyapaḥ*), no man without an *altar* in his house (*anāhitāgni*), no ignorant person *avidvān*, no adulterer (*svairī*) much less adulteress (*svairiṇī*) (5-11-5). Five great learned householders approached him with Uddalaka Aruni to learn the *Vaiśvānara Vidyā* while he was about to perform a sacrifice (*yakṣyamāṇaḥ*) (5-11-5,4).

Atidhanavan Saunaka. The name of Atidhanavan Saunaka finds mention in the Chandogya Upanisad (1-9-3). He is supposed to be the master of the *Utgītha Vidyā* (*udgīthaṁ vidvān*) (San. Com. 1-9-3). He taught Udara Sandilya the *Utgītha Vidyā* and said : “So long as the descendants of yours will know this *Utgītha* their life in this world will be greater and great (implied in the term *parovarīyaḥ*) (vide San. Com. 1-9-3).

Abhipratari. Abhipratari Kaksaseni finds mention in the Chandogya Upanisad (4-3-5). He lived with the great teacher Saunaka Kapeya.

Artabhaga, Artabhaga belonged to the line of Jaratkaru. Sankara states that he was the son of Rtabhaga (Br. Ar. 3-2-1). He put questions to Yajnavalkya about *grahas* and *atigrahas*. What they talked of finally was the doctrine of Karma (Br. Ar. 3-2-13).

Indra. Indra appears as a student of Prajapati in the Chandogya Upanisad (8-7-1). He was the king of the Devas. He had lived in *brahmacarya* with Prajapati for hundred and one years before he was instructed by his preceptor (implied in the phrase *tasmai hovāca*) (Ch. 8-11-3). About the spiritual attainments of Indra it has been stated in the Kenopanisad that he excelled other gods as he approached *Brahman* nearest (*nediṣṭham*—Kena 4th. part).

Indradyumna. Indradyumna was the grandson of Bhallavi (Ch. 5-11-1). He was a great learned (*mahāśrotriyaḥ*) householder (*mahāśāla*) and went to king Asvapati Kekaya to learn the *Vaiśvānara Ātman* (5-11-4).

Uddalaka Aruni. Uddalaka Aruni is the eldest son of Aruna (Ch. 3-11-4). He appears as a teacher of his son, Svetaketu in the Chandogya Upanisad (6-1-3). He is an ardent devotee of learning. He does not hesitate to go to King Asvapati Kekaya *a Kṣattriya*, with five Brahmanas of Vedic lore to know *Vaiśvānara Ātman* (*ātmānaṁ vaiśvānaram*) (Ch. 5-11-4) and acknowledges his ignorance of the *Vaiśvānara Vidyā* saying : "I am unable to instruct" (*na sarvamiva pratipatsye*) (Ch. 5-11-3). In the Brhadaranyaka Upanisad we find him discussing on metaphysical topics with Yajnavalkya in a conference (Br. Ar. 3-7-1). He went to king Pravahana Jaivali (Br. Ar. 6-2-5 to 14) to learn *Pañcāgni Vidyā* when his son Svetaketu was defeated,

Uddalaka also finds mention in Brhadaranyaka Upanisad (Br. Ar. 3-7-1) as a fellow-student of Yajnavalkya. In Madra they lived in the house of Patancala Kapi and learned scriptures. In the philosophical congress he was defeated by Yajnavalkya (Br. Ar. 3-7-23). He was the teacher of Yajnavalkya the Vajasaneya (Br. Ar. 6-3-7).

Udara Sandilya. The name of Udara Sandilya finds mention in the Chandogya Upanisad (1-9-3). He appears as a student of Atidhanavan Saunaka who taught him *Utgītha Vidyā*.

Udanka. Udanka was the son of Sulba (Br. Ar. 4-1-3). He was one of the teachers of the Emperor Janaka of Videha. He taught Janaka that *prāṇaḥ* (vital force) was the Brahman, (absolute) for he said : "What can a person have who does not live ?" (*aprāṇato hi kiṁ syāditi*).

Usasti Cakaryana. Usasta was the son of Cakra (Br. Ar. 3-4-1 ; Ch. 1-10-1) of the Ivya village. In the Chandogya Upanisad he appears as the victim of the great famine which broke out in the Kuru country on account of the hail-storms (*maṭacīhata*) and he and his wife lived on begging (Ch. 1-10-1). But in the Brhadaranyaka Upanisad (3-4-1) he appears as a contestant in the court of Janaka and challenges Yajnavalkya saying : "Explain to me the Brahman that is immediate and direct--the self that is within all" (*ya ātmā ṣarvāntaraḥ*).

Upakosala Kamalayana. Upakosala is the son of Kamala. He lived in *brahmacarya* in the family of Satyakama Jabala. He tended the sacred fire for twelve years (*agnīn paricacārī*) and practised penance and austerities (implied in the phrase *tapto-brahmacārī*) (Ch. 4-10-2). Satyakama did not perform his *samāvartana* ceremony with other disciples (*na samāvartayati*). He then again performed harder austerities and left taking food (*nāśiṣyāmīti*) (Ch. 4-10-3). At last the Sacred fires instructed him (*probravāma*),

Kahod. Kahoda was the son of Kusitaka. His name appears in the Brhadaranyaka Upanisad (3-5-1) as an opponent of the great philosopher and dialectician Yajnavalkya. He said to him : "Explain to me the Brahman that is immediate (*sākṣād*) and direct (*aparakṣād*)--the self that is within all (*sarvāntaraḥ*). In the introduction (*ābhāsa bhāṣyam*) Sankara states that now the knowledge of the Self together with renunciation (*bandha-mokṣa-sādhanam*) from the bondage have to be described. Hence the question of Kahola is introduced (Br. Ar. 3-5-1).

Kauravyayani. The name of Kauravyayani appears in connection with the explanation of the sacred syllable *Om* as "Ether-Brahman" (*oṁ khaṁ brahma*). He says : "The other (*khaṁ*) contains air (*vāyuḥ*). The Brahmanas know It to be the Veda and through it one knows what is to be known (*viduḥ vadainena yadveditavyam*) (Br. Ar. 5-1-1).

Krsna. The name of Krsna finds mention in the Chandogya Upanisad (3-17-6). He was the son of Devaki (*Devakīputtra*). As a disciple of Ghora Angirasah he heard from him the philosophy of the sacrifice (*etad—tat ha etat Yajñadarśanam*) (San. Com. 3-17-6).

Katyayana Kabandhi. Kabandhi is the grandson of Katya. He is a youngman according to Sankara (implied in *Yuvapratyayaḥ* San. Com. Prasna 1-1-1) and his great-grandfather is still alive (*vidyamānah prapitāmaha*) (San.Com.). He and five others belonged to the renowned family of scholars. He is devoted to Brahman (*brahmaparā*) and steadfast in Brahman, (*brahmaniṣṭhāḥ*). He approaches Pippalada for instruction, with fuels in hand. Having lived a year in penance (*tapas*), abstinence (*brahmacarya*) and faith (*śraddāḥ*), he requests Pippalada to explain 'whence are the creatures born' (*kuto ha vā prajā prajāyanta*) (Prasna 1-1-3).

Gardabhivipita. The name of Gardabhivipita occurs in the Brhadaranyaka Upanisad (4-1-5). He belongs to the line of Bharadvaja. He was one of the teachers of the Emperor Janaka and taught him that *śrotram* (ear) is Brahman (*śrotram vai brahma*). According to Yajnavalkya his knowledge of Brahman is imperfect and he says to Janaka : "This Brahman is only one-footed O Emperor (*ekapādvā etat*).

Gargi. Gargi is the daughter of Vacaknu (Br. Ar. 3-6-1). She appears in the court of Janaka as one of the philosophical interlocutors in opposition to Yajnavalkya. After a long philosophical discussion with Yajnavalkya she addressed the Congress again and said "O Revered Brahmanas, you should consider yourselves fortunate if you can get off from him through salutations (*bhagavantastadeva bahu manyedhvaṁ yadasmānnamaskāreṇamucyedhvaṁ*) (Br. Ar. 3-8-12). Never shall any of you beat him in describing Brahman" (*na kaścid brahmodyaṁ jeteti*). Gargi was one of the most eminent philosophers of her time.

Glava maitreya. The name of Glava Maitreya (or Vaka Dalvya) appears in the Chandogya Upanisad in connection with the Sauva Utgitha (Ch. 1-12-1). He is supposed to be the expert in the *Utgitha Vidyā*. To study the *Vidyā* further he left the village (*svādhyāyamudvavraja*) (Ch. 1-12-1). He became the *utgātā* of the sacrificers of the *Naimiśīya* forest (*naimiśīyānaṁ utgātā babhūva*)(Ch. 1-2-13).

Ghora Angirasah. The name of Ghora Angirasah finds mention in the Chandogya Upanisad (3-17-6). He was the son of Angira. He was the master of the *Puruṣa–Yajña Vidyā*. Krsna the son of Devaki was the disciple of Ghora Angirasa and learnt from him the particular branch of knowledge—*Viśiṣta Vidyā*. Ghora Angirasah said : "Let a man when his end approaches (*antavelāyāṁ maraṇakāla*) meditate on the three mantras—"Thou art the imperishable" (*akṣitam*), "Thou art unchangeable (*acyutaṁsvarūpādapracyutam*)" and "Thou art the finest element of the vital energy" (*prāṇasaṁśitaṁ samyaktanukṛtañca sūkṣmaṁ tatvamasīti*) (San. Com. 3-17-6).

Citra Gargyayani or Gangyayani. The name of Citra Gargyayani occurs in the Kausitaki Upanisad (1-1-1). He was one of the most learned ksattriya kings. He was the teacher of Uddalaka Aruni.

Caikitaneya Brahmadatta. According to Sankara Caikitaneya was the son of Cikitana. Brahmadatta Caikitaneya was the son of Cikitana. His name occurs in the Brhadaranyaka Upanisad (1-3-24). He was one of the experts of the *Utgitha Vidyā*.

Jana Sarkaraksa. Jana was the son of Sarkaraksa. His name finds mention in the Chandogya Upanisad (5-11-1). He was an erudite scholar of the Vedas and led his life according to rules prescribed in them implied in the term —"*mahāśrotriyāḥ*—*śrutādhyayana vṛtta sampannā*—San. Com.). He belonged to a big family (implied in the term *mahāśāla*). He with four others went to Aruni to learn the *Vaiśvānara Vidyā*. When the latter failed to explain that branch of knowledge to him, he approached king Asvapati Kekaya for the same. The king said : "Whom do you meditate on as the Self ?" He replied : 'Ether only, O Venerable King" (*ākāśa*). His knowledge of *Vaiśvānara ātman* was imperfect. The king said : "The self which you meditate on as the *Vāiśvānara Self* , is called *Bahulaḥ*. Therefore you are full of offspring and wealth". Jana, however was fully instructed by the king Asvapati Kekaya (Ch. 5-15-1).

Janaka. In the Brhadaranyaka Upanisad the name of Emperor Janaka finds mention, at various places (2-1-1,3-1-1,4-1-1 to 7, 4-2-1 to 4, 4-3-1 to 38, 4-4-1 to 4-4-25, 5-14-8 etc.). He approaches Yajnavalkya as a student with a formal request (*anu mā śādhīti*) (4-2-1). Janaka was also a teacher of Yajnavalkya. Sankara says : "Once the Emperor gave up his pride of teachership (*tasmādācāryatvam hitvā*) rose from his lounge (*kūrcādāsana viśeṣa*) and prostrating himself at his feet (*padayohnipatat*) said : 'Instruct me' *śādhīti*. He did so because Yajnavalkya knew all the aspects of Brahman with their attributes" (*saviśeṣaṇāni sarvāṇi brahmāṇi*) (San. Com. 4-2-1). Apart from this, on two other occasions Janaka was taught by Yajnavalkya. Once after the dispersal of the philosophical congress and second time, he put certain questions on the strength of a boon granted by Yajnavalkya (*tena varapradāna śāmarthyena*) (San. Com. 4-3-1) to Janaka. Yajnavalkya and the Emperor had once talked on the Agnihotra and the former had offered to him the boon. Besides this, Emperor Janaka had already been the student of six teachers namely :— Jitavan, Udanka, Barku, Gardabhivipita, Satyakama, Vidagdha.

That Janaka was an ardent lover of learning is evident from the philosophical conference he had held after the *Aśvamedha* sacrifice. Besides, Yajnavalkya in view of the Emperor's desire for knowledge (*vividiṣāṁ dṛṣṭvā*) (San. Com. 4-1-1), came to do him favour (*anugrahārtham*). He was the Emperor of Videha but for the sake of knowledge he once said to Yajnavalkya : "O, Yajnavalkya, you have made that which is free from fear known to us (*bhagavannabhayaṁ vedayase*). Here is this (empire) of Videha (*ime videhā*) as well as myself at your service (*ayamahamasmi*) (Br. Ar. 4-2-4).

Janasruti Pautrayana. The name of the king Janasruti Pautrayana finds mention in the Chandogya Upanisad (4-1-1). He was the great grandson of Janasruta. He was a pious giver of wealth (*śraddhādeyaḥ*) to the Brahmanas (*brāhmaṇādi*). He had a natural aptitude (*śīlam*) of bestowing huge amount of wealth (*prabhūtaṁ dātum*) upon the people (implied in the term *bahudāyī*) and had enormous quantity of food ready for preparation (*bahupākyo—bahupaktavyam*) (San. Com. 4-1-1) everyday for feeding the numberless guests (*bhojanārthibhyo bahu*). He had built in various directions (*sarvāsu dikṣu*) inside the villages (*grāmeṣu*) and towns (*nagareṣu*), guest houses (*āvasathā*) wishing that people should everywhere eat of his food". (*sarvata me atsyāniti*). He approached Raikva the cartman (*sayugvā*) with six hundred cows, a gold necklace (*niṣka*) and a chariot drawn by mules (*aśvatarīratham*). He was a king but for the sake of knowledge he submitted to an ordinary cartman who was suffering from eczema and learnt the *Saṁvargaḥ Vidyā*. (Ch. 4-3-1).

Jitavan. Jitavan was the son of Silina and his name occurs in the Brhadaranyaka Upanisad (4-1-2). He was one of the teachers of Janaka, the Emperor of Videha. He taught him that the organ of speech (*vāc*) was the Brahman.

Taponitya. Taponitya was the son of Purusista. His name finds mention in the Taittiriya Upanisad (1-9-1). One who is always absorbed in *tapas* (*nityaḥ tapasi tapaḥ paraḥ*) or who holds that *tapas* is the only duty (*tapa eva kartavya*) is Taponitya. He held that *tapas* is the only means of acquiring supreme knowledge.

Trisanku. The name of Trisanku occurs in the Taittiriya Upanisad (1-10-1). The sage Trisanku was the seer of the certain *mantra* and had spiritual realisations about them (*darśanena dṛṣṭaḥ*). He felt that the mantra was capable of revealing the Supreme Self (*ātmavidyāprakāśaka*). "I am the founder (or sender) (*rerivā*) of the tree" (this universe) (*Saṁsāra vṛkṣasya rerivā*) (San. Com. 1-10-1). "My fame soars high like the mountain peak" (*kīrtiḥ pṛṣṭhaṁ girerivā*). "I am the supreme cause—(*ūrddhvaṁ kāraṇam*) self emanating (*jñāna prakāśyam*) highest Brahma (implied in a single term *ūrddhvaṁ pavitraḥ* in the Sruti) (San. Com. 1-10-1), and "am the true immortal (*amṛtamātmatattvam viśuddham*) like the Sun" (*savitari prasiddham*) (implied in the term *vajiniya svamṛtam*), "I am the effulgent wealth (*draviṇaṁ dhanaṁ suvarccasaṁ dīptim*) (San. Com. - Supreme spiritual self is the effulgent wealth —*brahmajñānaṁ vā*), "I am endowed with great wisdom (*sumedhāḥ*) and am the Immortal (*amṛtaḥ akṣitaḥ*) and Imperishable". This was the teaching of Trisanku.

Naciketas. Naciketas was the son of Vajasravasa who performed a sacrifice named "*Viśvajit*" (Katha 1-1-1). He was of a very tender age (implied in the term *kumāram*) and did not develop the strength of begetting sons (*santanaprāpta janana śaktim*) (San. Com. 1-1-2). He had an irresistible faith (implied in the term *śraddhāviveśa* in the codes of religion (*śāstra vākya*) and sacred sayings of the *Ṛsis* (*ṛsivākya*)(implied in the term *āstikya buddhiḥ* in the commentary). Being cursed by his father he went to *Yama* (Death) and from him he acquired the highest knowledge of the Self. *Yama* became his preceptor. In a laudatory speech by *Yama,* the character of Naciketas has been thus described : "You have become self-complacent (implied in the term *dhīra*) by extirpating all desires (*kāmasyāptim*) on which the world (spiritual—*adhyātma*), heavenly (*ādhidaiva*) and material, (*ādhibhūta*) is based (*pratiṣṭhā*). You have given up (*atyasrākṣīḥ*) hankerings for praise (*stomam*), occult powers such as *aṇimā* etc., (implied in the term *mahat*) and the hope of attaining the greatest Bliss (implied in the term *urūgāyaṁ vistīrṇaṁ gatim*) and boundless blissful results of prayer and practice" (implied in *Kratuḥ upāsanāyaḥ phalam*) (Kath 1-2-11).

Naka Maudgalya. The name of Naka Maudgalya finds mention in the Taittiriya Upanisad (1-9-1). He is the son of Mudgala. He maintained that the study (*svādhyāya*) and the teaching (*pravacana*) of the Vedas were essential. And he considered that *svādhyāya* and *pravacana* were tantamount to penance (*tapas*).

Narada. The name of Narada occurs in the Chandogya Upanisad (7-1-1). He is a divine sage (*devarṣiḥ*). He is master of the four *Vedas*, the *Itihāsa*, *Purāṇa*, the *Veda* of the *Vedas*, the *Pitrya*, the *Ekāyana*, the *Deva Vidyā*, the *Brahma Vidyā*, (*Śikṣā*, *Kalpa*, *Chanda*) , the *Bhūta Vidyā*, the *Kṣattra Vidyā*, the *Nakṣattra Vidyā*, the *Sarpa Vidyā*, the *Devajana Vidyā*. Sankara has, in one word, stated ; "*kṛta-sarva vidyāḥ*" (one who has acquired all branches of knowledge). Notwithstanding his knowledge in various branches of learning, he approached Sanat Kumara for the attainment of what was the best by practice (*śreyaḥ sādhanaprāptaye*) (i.e. the supreme knowledge—7th. Chapter end of the *ābhāsā bhāṣyam*). He forsook the vanity of noble birth (*uttama kula*), learning (*vidyā*), culture (*ācāra*) and the strength of austere practices (*sādhana sāmartha*) (last few lines of the *ābhāsa bhāṣyam*). He went to Sanat Kumara just like an ordinary student (*prākṛtapuruṣavat*). He does not hesitate to confess the shortcomings of his knowledge and plainly says : "I know mere *mantras* (*mantravit*) and I do not know what is *Ātman* (*nātmavit*) of the Final Reality" (Ch. 7-1-3).

Patancala Kapya. The name of Patancala Kapya finds mention in the Brhadaranyaka Upanisad (3-7-1). He belonged to the family of Kapi (*kapi gotrasya*—San. Com. 3-7-1) and resident of Madra Desa. Yajnavalkya and Uddalaka went there as itinerant students (*carakāḥ*) to study scriptures" (3-3-1).

Pippalada. Pippalada appears as a teacher in the Prasna Upanisad (1-1-1). He taught six disciples, Sukesa, Satyakama Sauryayani, Kausalya

Bhargava and Kabandhi. According to Sankara, Pippalada is a preceptor (*ācārya*) who, as it were, knows all (*sarvajñakalpa*) (San. Com.—*ābhāsa bhāṣyam*).

Pratardana. The name of Pratardana appears in the Kausitaki Upanisad (3-1). He was the son of Divodasa the King of Kasi. He went to the beloved abode of Indra by means of fighting and strength and there he became the student of Indra.

Pravahana Jaivali. The name of King Pravahana Jaivali finds mention in the Chandogya (1-8-2, 5-3-1) and the Brhadaranyaka Upanisads (6-2-1). He was the son of Jivala, and the king of *Pañcāla.* He had an assembly of learned scholars (*samiti*) which was visited by students. Svetaketu went to that assembly. Pravahana was a great scholar himself and put questions to Svetaketu which he failed to answer. At last his father, Uddalaka came to the court and submitted to the king as a student (Ch. 5-3-6) (Br. Ar. 6-2-4). Silaka and Dalbhya were other two Brahmana scholars of the king Pravahana Jaivali (Ch. 1-8-2).

Sankara states that the Assembly of the *Pañcālas* is famous for learning (*Pañcālāḥ prasiddhāḥ*). The King was in possession of a particular branch of learning which the Brahmanas did not know before. When he taught Uddalaka Aruni he said : "This learning never rested with the Brahmanas before (*pūrvaṁ na kasminścana brāhmaṇa uvāsa*) (Br. Ar. 4-2-8). He was one of the most learned Ksattriya Kings who taught Brahmana students.

Prajapati. Prajapati appears as a teacher in the Chandogya Upanisad (8-7-1). Indra and Virocana submitted to him as student (8-7-2) with a view to realising the Supreme Self (*yamātmānamanviṣya*).

Pracinasala. Pracinasala is the son of Upamanyu. He appears in the Chandogya Upanisad (5-11-1) as a great householder (implied in the term *mahāśālā*). He was a great scholar of Sruti (implied in the term *mahāśrotriyā*). Once he discussed with other scholars Satyayajna, Indradyumna, Jana and Budila about the Supreme self and at last went to King Asvapati Kekaya to learn *Vaiśvānara Ātman* (5-11-4).

Barku. The name of Barku occurs in the Brhadaranyaka Upanisad (4-1-4). He was the son of Krsna and was one of the teachers of Emperor Janaka of Videha. He taught him that eye (*cakṣuḥ*) is Brahman. For what can a person have who cannot see.

Balaki. The name of Balaki finds mention in the Brhadaranyaka Upanisad (Br. Ar. 2-1-1). He belonged to the family of Gargya and was very proud of himself (implied in the term. *dṛpta*) (Br. Ar. 2-1-1). He said to Ajatasatru, the King of Kasi :. "I will tell you about Brahman" (*brahma te bravāṇiti*). At last he could not explain Brahman to the king Ajatasatru and submitted to him as a student (*upatvāyāniti*) (Br. Ar. 2-1-14).

Budila. The name of Budila finds mention in the Chandogya Upanisad (5-11-1). He was a great householder and well-versed in *śrutis* (implied in the two terms *mahāśāla* and *mahāśrotriyāḥ*). He went to king Asvapati Kekaya to learn *Vaiśvānara Vidyā* (5-11-4).

Brhadratha. King Brhadratha belonged to the family of Iksaku and abdicated his throne pondering the transient nature (*aśāśvata*) of the world. He went to a forest (*araṇyaṁ nirjagāma*) to perform a great *tapas* (*paraṁ tapaḥ* Mait. 1-1). There he met a sage Sakayana by name who instructed him (2-1) that by the observance of the *Āśrama Dharma* (*svāśrameṣu eva anukramaṇam*) mind becomes purified and by that the Highest Self is attained (*manasā prāpyate tvātmā*) (4-1-3). Before he met Sakayana he was instructed by Maitri (2-3).

Bhujyu. Bhujyu was the grandson of Lahya (Br. Ar. 3-3-1). He along with Yajnavalkya travelled in Madra as students (*carakāḥ*) and went to the house of Patancala Kapya to learn scriptures. At the philosophical congress in Videha he entered into discussion with Yajnavalkya.

Bhrgu. Bhrgu was the son of Varuna. He is also known as Bhrgu Varunih. In the Bhrgu Valli of the Taittiriya Upanisad he appeared as a student of his father, Varuna with a view to acquiring *Brahma Vidyā*. Everytime he sought instructions from his father and performed *tapas* (*tapo atapyata*). At last he unfolded all the five sheaths of subtlety (*koṣa*) that enveloped the soul, with the help of his father.

Mahidasa Aitareya. The name of Mahidasa Aitareya finds mention in the Chandogya Upanisad (3-16-7). He was the son of Itara. He knew the *Puruṣaḥ Vidyā* and addressing the 'Disease' (*roga*) said: "Why dost thou afflict me (*upatapasi*) I shall not die by it". He lived hundred and sixteen years.

Maitreyi. The name of Maitreyi finds mention in the Brhadaranyaka Upanisad (2-4-3, 4-5-1). Yajnavalkya had two wives (*dve bhārye*) and she was one of them. The name of the other is Katyayani. When Yajnavalkya desiring to lead a higher life wanted to leave the family (implied in the term—*Udyāsyanvā*) and divided the property between the two. Maitreyi asked : "Sir if indeed this whole earth full of wealth be mine shall I be immortal through that ? (*tenāmṛta syāmīti*). "No" replied Yajnavalkya, and started imparting Supreme Knowledge to her. He appreciated Maitreyi's earnestness for knowledge in the following language : "My dear, you have been my beloved (*priyā vatāre naḥ satī priyāṇi bhāsase*) (2-4-4) and now you say what is after my heart".

Yama. Yama appears as a teacher in the Kathopanisad (1-1-20). Naciketas being cursed by his father went to Yama and submitted to him as his student (*vidyāmanu śiṣṭastvayāham*) (1-1-2). According to Naciketas Yama was the only person who knew about the Supreme Self and nobody knew it fully well (*na sujñeyam*) (1-1-22). As a teacher he was very strict in imparting knowledge and at first he wanted to wean his pupil away by offering him all a mortal could desire (1-1-23 to 15). But Naciketas replied : "Keep thou the horses, keep dance and songs for thyself. No man can be made happy by wealth" (1-1-26). Then he admitted him and imparted him the Supreme Knowledge of the Self.

Yajnavalkya. Yajnavalkya is Upanisad. He figures most distinctly in the philosophical congress called by Emperor Janaka at Videha. He has been best expressed by Gargi in the following language : "Revered Brahmanas you should consider yourselves fortunate (*bahu manyadhvam*) if you can get off from him through salutations (*mucyedhvam*). Never shall anyone of you beat him in describing Brahman" (*kaścid brahmodyaṁ jeteti*) (Br. Ar. 3-8-12). Sankara explaining the point of Gargi in further detail says: "There is no equal to Yajnavalkya in describing Brahman" (*brahmodyaṁ prati etattulya na kaścit vidyate*) (San. Com. on 3-8-12). Yajnavalkya was unparalleled so far his knowledge of Brahman was concerned. The philosophical congress was held with a view to finding out who was the most erudite of the Vedic scholars (*kaḥ svideṣāṁ brāhmaṇānāmanucānatama*) (Br. Ar. 3-1-1). There he defeated all scholars namely: Asvala, Artabhaga Bhujyu, Usasta, Kaholah, Gargi, Uddalaka, Vidagdha and carried away the trophy of one thousand cows with their horns studded with ten *pādas* of gold. Yajnavalkya in the end, addressed the Brahmanas and said: "Whichsoever amongst you wishes, may ask me questions or all of you may (*sarve mā pṛcchata*) or I shall ask questions of whichever amongst you wishes or ask all of you". But the Brahmanas did not dare (*na dadhṛṣuḥ*—Br. Ar. 3-9-27).

Next we find that he imparted the sacred knowledge of Brahman to Emperor Janaka (Br. Ar. 4-1-1), who was his former teacher and he considered all the definitions of Brahman put forth by the former teachers of Janaka namely : Jitavan, Udanka, Barku, Gardabhivipita, Satyakama, Vidagdha as insufficient. At this, the Emperor was so much moved that he offered his entire kingdom as a gift with himself as an attendant (*ime videhāḥ ayamahamasmi*) (Br. Ar. 4-2-4).

As an householder we find that he had two wives named Maitreyi and Katyayani (Br. Ar. 2-4-1, 4-5-1) and he liked Maitreyi more (Br. Ar. 2-4-4). He had a huge property which he wanted to divide (*vittena saṁvibhajya*) between the two before retiring to the forest (vide San. Com. *dravya bibhāgam*).

As a preceptor he taught students of all the four Vedas which is evident from the term *śāmaśravas* (Br. Ar. 3-1-2). Sankara explaining the word has stated : "Yajnavalkya was well-versed in all the four Vedas" (*caturvedo yājñavalkyaḥ*) (Br. Ar. 3-1-2). He was formerly a student of Emperor Janaka (vide San. Com. *tasmādācāryatvaṁ hitvā*) (Br. Ar. 4-2) and Uddalaka, the son of Aruna (Br. Ar. 6-3-7) and taught Madhuka, the son of Paingi (Br. Ar. 6-3-8).

Raikva. The name of Raikva finds mention in the Chandogya Upanisad (4-1-3, 4, 4-2-1, 4, 5). It has been said about him : "As in the game of dice all the lower casts belong to him who has conquered with the *Kṛta* cast, so whatever good deeds other people perform, belong to Raikva (4-1-4 Ch.). Sankara commenting on it states that all the deeds (implied in the phrase *sobhanaṁ dharmajātam*) done by the people submerge in the good deeds done by Raikva (*raikvasya dharma antarbhavati*). By these expressions the good deeds of great extensiveness are meant.

Raikva was a cartman (implied in the word *sayugvānaṁ—saha yugvanā gantrā vartata*—San. Com. i.e. possessed of a cart with yoked oxen) (4-1-3). He was suffering from eczema (skin disease). By birth he was a Brahman which is quite evident from the fact that the King Janasruti Pautrayana sent his charioteer (*kṣattā*) to find him out from a place where the people went in search of the Brahmanas (*brāhmaṇasyānveṣaṇa*) (4-1-7). Sankara commenting on it stated : "In the lonely forest on the bank of a river etc.," (*ekānte, araṇye, nadipuline*). The name of the village in which he lived was Raikvaparna and it was situated in Mahavrsa (4-2-4 Ch.). He was the teacher of the king Janasruti Pautrayana and taught him the *Saṁvargaḥ Vidyā*.

Varuna. The name of Varuna finds mention in the Taittiriya Upanisad (*Bhṛgu Vallī*). He imparted his son Bhrgu, the knowledge of *Brahma Vidyā* by unfolding the subtler sheaths that enveloped the soul through repeated practice of *tapas*.

Virocana. Virocana appears in the Chandogya Upanisad as a student of Prajapati (Ch. 8-7-2). He was a king of the Asuras. He went to Prajapati with fuels in hands (*samitpāṇī ājagmatuḥ*) (Ch.8-7-2) in quest of the Supreme Self (*ātmānam anviṣya*).

Vidagdhah. Vidagdhah was the son of Sakala (Br.Ar. 3-9-1). He was one of the reputed scholars and in the philosophical congress he asked Yajnavalkya : "How many gods were there?" (*kati devā*).

Haridrumata Gautama. His name occurs in the Chandogya Upanisad (4-4-3). He was the son of Haridrumta and belonged to the family of Gautama (*haridrumato apatyaṁ gautamaṁ gotrata*). Satyakama Jabala approached him for the vow of *Brahmacarya* (4-4-3). He asked him to tend cattle and return to him when the cattle would multiply and become one thousand (4-4-5).

Hiranyanabha. Hiranyanabha was the prince of Kosala. He was a Ksattriya. He asked Sukesa Bharadvaja : "Well Bharadvaja, do you know the Purusah who is of sixteen parts" (*ṣoḍaśakalaṁ puruṣaṁ vettha*) (Prasna 6-1). Sukesa could not reply and the prince got into his chariot and went away.

Satyakama Jabala. Satyakama Jabala appears in the Chandogya Upanisad both as a student of Gautma Haridrumata and Janaki the son of Ayasthuna (Br. Ar. 6-3-11 ; Ch. 4-4-3 to 5) and teacher of Upakosala Kamalayana (4-9-1). As a student he was famous for his truthfulness by which it was determined that he was a Brahmana by birth (4-4-5). He was the son of Jabala. He tended cattle of his preceptor for several years. In the Brhadaranyaka Upanisad we find that he was the teacher of Emperor Janaka of Videha (4-1-6) and taught him that *manas* was Brahman.

Satyavaca. The name of Satyavaca finds mention in the Taittiriya Upanisad (1-9-1). He was the son of Rathitara. He thought that Truthfulness alone was necessary (*satyamiti*).

Sanat Kumara. Sanat Kumara was a teacher of the well-reputed scholar—Narada. Sankara states that he was *Brahmaniṣṭha* (steadfast in Brahman) and *Yogiśvaram* (master of *Yoga* philosophy) (Ch. 7-1-1). He told Narada that what he (Narada) had hitherto studied was mere words, that he was *mantravit* and not *ātmavit* (7-1-3). He imparted Narada the sacred *Bhūmā Vidyā*. He said : "Bhuma (Infinite) is Bliss. There is no bliss in anything finite" (*nālpe sukhamasti bhūmaiva sukham*—Ch. 7-23-1).

Satyakama Saibya. Satyakama was the son of Sibi (Prasna 1 - 1 - 1). He was also steadfast in Brahman (*brahmaniṣṭhaḥ*) and went to Pippalada in search of Brahman. There having lived for one year in *Brahmacarya* he requested Pippalada to explain what world was attained by one who meditated on the sacred syllable *Om* (Prasna 1-5).

Satyayagna. The name of Satyayajna finds mention in the Chandogya Upanisad (5-11-1). He was the son of Pulusa. He was a great scholar (*mahāśrotriya*) and belonged to a great family (*mahāśāla*).

Sukesa. Sukesa was the son of Bharadvaja (Prasna 1-1-1). He was steadfast in Brahman (*brabmaniṣṭha*) and went to Pippalada in quest of Brahman (*brahmanveṣamāna*). There he lived with him in *Brahmacarya* for one year and put questions to him about the *Supreme Puruṣa* (Pras. 1-6).

Sauryani Gargah. Sauryani was of the Garga family. (Prasna 1-4). He was the student of Pippalada and asked him : "What are they that sleep in man and what again are awake in him ? Of these which god sees dreams, whose is the happiness and what again are all established ?" (*kasminnu sarve saṁpratiṣṭhita*) (Pras 4).

Saunaka. The name of Saunaka finds mention in the Mundaka Upanisad (1-1-3). He was a great householder (implied in the term *mahāśālā*). He approached Acarya Angira who was the disciple of Bharadvaja (*bhāradvāja—śiṣyamācāryam*) according to rules prescribed in the codes (*vidhivat yathāśāstramiti*) and asked : "Well Sir, what being known all this becomes known ?" (*kasminnu vijñāte sarvamidaṁ vijñātam*) (1-1-3).

Saunaka Kapya. Saunaka was the son of Sunaka and belonged to the family of Kapi (*kapi gotra*) (Ch. 4-3-5). He examined a Brahmacarin while the latter approached him for alms.

Silaka. Silaka was the son of Salavatyah. He asked Dalbhya Caikitaneya : "What is the origin of the *Sāman* ?" The latter replied: "Tone" (*svara*). Thus he put five more questions namely : "What is the origin of tone (*svara*), breath (*prāṇaḥ*), food (*annam*), water (*āpaḥ*) and the world" (*lokaḥ*) (Ch. 1-8-4,5). Then Silaka Salavatya said to Cikitana Dalbhya : "O, Dalbhya thy *Sāman* is not firmly established". At this, Dalbhya put counter questions (1-8-7). But King Pravahana Jaivali satisfied both of them by saying : "He is indeed *Utgitha* (*Om Brahman*), greater than great (*parovarīyaḥ*) and is without end (Ch. 1-9-2).

Sakayana. Sakayana appeared in the Maitrayani Upanisad as a teacher of King Brhadratha of the Iksaku family (1-2). The sage taught him what he had learnt from his master Maitri. He defined Brahman by the following qualifying adjectives as :—Beyond speech (*vācopariṣtha*), pure (*śuddhaḥ*), holy (*pūtaḥ*), formless (*śūnyaḥ*), calm (*śāntaḥ*), vital energy (*prāṇaḥ*), omnipresent (*anīsātmāḥ*), endless (*anantaḥ*), imperishable (*akṣayaḥ*) static (*sthiraḥ*), perpetual (*śāśvataḥ*), motionless (*ajaḥ*) and independent (*svaṭantraḥ*) and said that this Supreme Soul (*mahimni*) resided in this body as consciousness (*cetanāvatpratiṣṭhāpitam*). According to him one must prepare himself for the supreme knowledge of the self by due performance of the duties prescribed for each *āśrama* (*svāśrameṣu eva anukramanam*) and by the practice of *tapas* (*tapaṣā prāpyate*) (Mait. 4-2,4).

Svetaketu. The name of Svetaketu finds mention in the Chandogya (5-3-1 ; 6-1-1,2 ; 6-8-1 ; 6-8-7) and Brhadaranyaka Upanisads (6-2-1). He was the grandson of Aruna and son of Uddalaka. He approached his preceptor at the age of twelve (*dvādaśavarṣa upetya*) and returned home at the age of twentyfour having read all the Vedas (*sarvān vedān adhītya*) conceited considering himself well-read and stern (implied in the terms *mahāmanaḥ anūcānamāni* and *stabdha*) (Ch. 6-1-2).

At last, his father exposed the deficiency of his knowledge by thus putting questions to him : "Have you ever asked for that instruction by which we hear that cannot be heard (*aśrutaṁ śrutaṁ bhavati*) (6-1-3) by which we think that cannot be thought (*amataṁ matam bhavati*) by which we know what cannot be known (*avijñātam vijñātam bhavati*) (6-1-3). And Svetaketu was taught by his father (6-1-7).

Having completed his education under his father Svetaketu went to the Assembly of the *Pañcālas* (*pañcālānām samitimeyāya*) (5-3-1). Where King Pravahana Jaivali put questions on the doctrine of five fires (*pañcāgni vidyā*). Commenting on the same passage in the Brhadaranyaka Upanisad (6-2-1) Sankara states : "The king had already heard of his pride of learning, and wished to teach him a lesson (*vidyābhimānagarvam śrutvā vinetavyo ayamiti matvā*—San. Com.). Seeing him he addressed him as soon as he arrived 'Boy'. The prolongation of the accent in the address is expressive of 'censure' (*bhartsanārtha plutiḥ*) (6-2-1). Svetaketu could not answer those questions : he returned to his father and said : "That wretch of a Ksattriya asked me five questions, and I know not one of them (6-2-3 Br. Ar.).

CHAPTER XII

VAMSA

Considerable importance has been attached to the lineage of teachers in the Upanisads. Before dealing with it, it will not be out of place to mention a fact which seems to be paradoxical and inconsistent with sapience and perpicacity. In the Upanisads we come across a few names like *Yama* (Death), *Uma Haimavati*, *Prajāpati* and similar other unearthly beings playing the role of teachers. Besides the authors of the Upanisads attributed the lineage of teachers to *Brahma*, *Svayambhu* and *Mṛtyuḥ*. A question nautrally arises how can Death be a teacher and *Naciketas* approaching him for high knowledge ? Whether actually *Yama* (Death), *Prajāpati* (supposed to be the originator of this Universe) or *Svayambhuh* were men by these names or ethereal beings that is very difficult to discern after a lapse of so many years. The following arguments may however be advanced to explain these anomalies.

To supplant human weaknesses like pride, anger etc., the seers of the Vedantic period might have contemplated some super-human beings endowed with more intellectual power and ranked them with teachers so that the aspirants might uplift their mind and extricate themselves from human frailties at their instances. Besides, they believed in the tradition that whatever good or noble in this earth, was handed down from one generation to another from one Supreme Being, *Svayambhu* or sometimes deities of lesser order. In the history of Greece also we find similar tradition. The Cretans and people of Aegean, instead of having a host of deities believed in one Great Mother of all—Nature personified. She showed herself in various forms of nature on earth, and in the sky. She had no human shape at the outset but later she was represented in human form, often attended by an inferior male divinity.

In the Homeric Age the gods were the new Aryan divinities brought in by the conquering race. They were immortal. Otherwise they were but superior men : like men they ate, slept, and faught; like men they loved and hated ; like men they had their virtues and their faults. (Greek History—by C.D. Edmonds p. 15, 23).

A belief in such traditions was common in ancient people and it produced a salutary effect on evil propensities of human beings. It may be also possible that men endowed with higher spiritual and intellectual faculties were characterised as *Prajāpati*, *Svayambhu* etc.

VAMSA.

The term *Vaṁśa* has been thus interpreted by Sankara : *Vaṁśa* is so called because of its resemblance to a bamboo (*vaṁśa iva vaṁśaḥ*). Just as a bamboo is divided into sections (*parvaṇo hi bhidyate*) so is this pedigree of teachers divided into sections beginning from the top down to the root (*agrāt prabhṛti mūlaprāpterayam*). In the Brhadaranyaka Upanisad we find three such *Vaṁśas* (order of the succession of teachers) one in the end of the second chapter which is known as *Madhukāṇḍasya vaṁśa*–the succession of teachers of the Madhu Kanda—the other in the end of the fourth chapter which is known as *Yājñavalkīya kāṇḍasya vaṁśa* (succession of teachers of the *Yājñavalkya kāṇḍa*) and the third is in the end of the sixth chapter, which according to Sankara has been described after the name of the mothers (*strīviśeṣaṇenaiva*) because the wife plays the most important part in producing gifted sons (*strīpradhānyāt guṇavān puttro bhavati*). Besides this, the Brhadaranyaka furnishes another short list of teachers in the end of the third Brahmana of the sixth chapter. The Mundaka Upanisad at the very outset states : "The knowledge of *Brahman* was told by *Brahmā* to *Atharvān*, he in his turn (*parāvarām*) told it to Angira, Angira told it to Bharadvaja, Satyavaha, Satyavaha to Angirasa. Saunaka the householder, (*mahāśālā*) approaches Angirasa properly and asked him: 'Well Sir, what being known (*kasmin..vijñāte*) all this becomes known" *sarvaṁ idaṁ vijñātaṁ bhavati*) (Mund 1-1-1 to 3).

IMPORTANCE OF VAMSA.

The importance of *Vaṁśa* (pedigree) has been thus emphasised by Sankara : "It aims at eulogising the knowledge of *Brahman*" (*stutyartha brahmavidyāyāḥ*) (Br. Ar. 2-6-1).

The long succession of teachers, representing a particular branch of knowledge indicates the oldest nature of *Vidyā* (knowledge) they represent. And the need of a teacher for the attainment of such knowledge becomes explained. Hence in the Chandogya Upanisad it has been said "*ācāryavān puruṣo veda*" (knowledge reveals to him who has found a teacher) (Ch. 6-14-2). That teachers in Upanisads are regarded as separate and indispensable factor in the system of education, is evident from the *Vaṁśa* (order of the succession of teachers).

The *Madhu Kāṇḍa* and *Yājñavalkya Kāṇḍa Vaṁśas* (pedigree) as described in the Brhadaranyaka Upanisad start with *Svayaṁbhū Brahma* (Self-born eternal Brahman) beyond Him, according to Sankara the succession of teachers does not extend (*tataḥ paraṁ ācāryaparamparā nāsti*) (Br. Ar. 2-6-1 San. Com).

THE FIRST VAMSA.

Brahma Svayaṁbhū (Brahman—Self-born)
Brahma (Hiraṇyagarbha)
Parameṣṭhinaḥ
Sanagaḥ
Sanātanaḥ
Sanāruḥ
Vyaṣṭiḥ
Vipracittiḥ
Ekarṣiḥ
Pradhvaṁsanaḥ
Mṛtyuḥ
Daivaḥ (*Atharvaṇo*)
Dadhyac Atharvanaḥ
Aśvinaḥ
Tvāṣṭraḥ
Viśvarūpaḥ Tvāṣṭraḥ
Abhuti Tvāṣṭraḥ
Ayāsya Āṅgirasa
Pathin Saubharaḥ
Vatsanapāt Bābhravaḥ
Vidarbhī Kauṇḍinyaḥ
Gālavaḥ
Kumārahāritaḥ
Kaiśoryaḥ Kāpyaḥ
Śāṇḍilyaḥ
Vātsyaḥ
Gautamaḥ
Gautamaḥ
Māṇṭiḥ
Ātreyaḥ
Bhāradvājaḥ
Āsuri
Āupajandhaniḥ
Traivaniḥ
Āsurāyana and Yākṣaḥ
Jātūkarnyaḥ
Pārāśaryaḥ
Pārāśaryānaḥ
Ghṛtakauśikaḥ
Kauśikāyaniḥ
Baijavāpayanaḥ
Pārāśaryaḥ
Bhāradvājaḥ and Gautamaḥ
Bhāradvājaḥ
Pārāśaryaḥ
Saivata and Prācīnayogyaḥ
Gautamaḥ
Ānabhimlātaḥ (*I*)
Ānabhimlātaḥ (*II*)
Ānabhimlātaḥ (*III*) *and Śāṇḍilyaḥ*
Agniveśyaḥ
Gautamaḥ
Kauśikaḥ and Gautamaḥ
Śāṇḍilyaḥ
Kauṇḍinyaḥ
Kauśikaḥ
Gaupavanaḥ
Pautimāṣyaḥ
Gaupavanaḥ
Pautimāṣyaḥ

The *Vaṁśa* (pedigree) of the *Yājñavalkya Kāṇḍa.*

Svayaṁbhū Brahma
Parameṣṭi Brahma
Sanagaḥ
Sanātanaḥ
Sanāru
Vyaṣṭiḥ
Vipracittiḥ
Ekādhi (*Ekarṣiḥ*)
Pradhvaṁsanaḥ
Mṛtyuḥ
Daivaḥ
Atharvaḥ
Dadhyaṅ
Aśvinaḥ
Tvāṣṭra

(The name of Visvarupa is omitted in this list)

Ābhūtaḥ
Ayāsya Āṅgirasaḥ
Saubhariḥ
Pattaḥ
Bābhravaḥ
Vatsanpātaḥ
Kauṇḍinyaḥ
Vidarbhiḥ
Gālavaḥ
Kumārahārita
Kāpya (*Kauśirya*)
(the names of Kausaurya and Kausarya are omitted in this list)
Śāṇḍilyaḥ
Vātsyaḥ
Gautamaḥ
Māṇṭiḥ
Ātreyaḥ

Bhāradvājaḥ
Āsuriḥ
Aupajaṅghaniḥ
Strairaṇa
(in the first list it is Straivani)
Āsurāyanaḥ
Yāska
Jātukarana
Pārāśarya
Pārāśaryāyaniḥ
Ghṛtakauśikaḥ
(Now the line of teachers entirely differs from the first)
Śākāyanaḥ
Kāṣayanaḥ
Saukarāyaṇaḥ
Madhyaṇdināyanaḥ
Mādhyandina
Jābālaḥ
Uddālakīyaṇaḥ
Pārāśaryāyanah
Saitavaḥ
Gautama
Gārgyaḥ
Aṅgiveśvaḥ
Gautamaḥ
(These names following Gautama occur in the first list).
Kauśikaḥ
Śāṇḍilyaḥ
Kauṇḍinyaḥ
Kauśikaḥ
Gopavanaḥ
Pautimāṣyaḥ
Gopavanaḥ
Pautimāṣyaḥ

If we compare these two *Vaṁśas* we find that from Ghrtakausikah the line branches off in two directions and again they meet when the name of Sandilyah comes in. This may be seen from the following :

MADHU KANDA.

(from)

Ghṛtakauśikaḥ
Kauśikāyaṇiḥ
Baijavāpāyanaḥ
Parāśaryaḥ
Bharadvājaḥ
Gautamaḥ
Ānabhisnātaḥ
Śāṇḍilyaḥ

YAJNAVALKYA KANDA

(from)

Ghaṛtakauśikaḥ
Śākāyana
Kāṣāyanaḥ
Saukarāyanah
Madhyaṇḍinayanaḥ
Mādhyaṇdinaḥ
Jābālaḥ
Uddālakāyanaḥ
Gārgāyanaḥ
Pārāśaryāyanaḥ
Saitavaḥ
Gautamaḥ
Gārgyaḥ
Aṅgiveśvaḥ
Gautamaḥ
Kauśikaḥ
Śāṇḍilyaḥ

Ghrtakausikah. It means that *Ghṛtakausika* taught greater number of students than anyone of the teachers mentioned here, and he was master of both the *Madhu* and *Yājñavalkya Kāṇḍas.*

In these two lists of teachers (*vaṁśas*) the names of the following teachers are noteworthy because they not only transmitted the knowledge of *Brahman* from one generation to another but they represented special branches of knowledge (*vidyā*) also :—Mrtyuh, Atharvanah, Dadhyan, Angirasah Ayasyah Vidarbhi, Kapya, Gautamah, Bharadvajah, Sakayana, Jabala, Gargayana and Garga.

Mrtyuh. The name of Mrtyuh finds mention in the Kathopanisad (1-1-4). Naciketas was given away by his father to Mrtyuh. According to Naciketas, Mrtyuh knew *Agnividyā* leading to the 'attainment of *Svargalokaḥ*' (Heaven) (*tvămagniṁ svargyamadhyeṣi*) (Katha 1-1-13) and he prayed for *Agni Vidyā* by the second boon (*vara*) so that he may attain *amṛtatva* (immortality). The term *amṛtatva* according to Sankara indicates *devatvam* (godliness). This specialised branch of knowledge was later on named after Naciketas—"Naciketas Agni Vidya"—by Mrtyuh (1-1-16). Besides this, Mrtyuh knew about the Supreme Self and none knew it better than him, (*na sujñeyam*) (1-1-22). Therefore by the third boon (*vara*) he prayed for the knowledge of the Supreme self. (1-1-20).

Mrtyuh according to the line of teachers taught *Daiva*, the Supreme Knowledge of *Brahma* and according to Kathopanisad, Naciketas was also taught by him.

Atharvana Vamsa. According to Mundaka Sruti the knowledge of Supreme Brahman was imparted by Brahma himself to Atharva (1-1-1). But according to *Vaṁśa* attached to the second and fourth chapters of Brhadaranyaka Upanisad Atharva attained the supreme Knowledge of *Brahman* from Daiva. But the fact that the supreme knowledge originally rested with Svayambhu Brahma is quite evident from both the Mundaka and Brhadaranyaka Srutis. The only difference is, according to Brhadaranyaka Atharvan did not directly achieve the Supreme Knowledge from *Brahmā*.

Dadhyan Vamsa. Dadhyan (it is also spelt as Dadhyac) is known as Atharvan Rsi, The term *ṛṣi* according to Sankara indicates *mantra*. The phrase *ātharvan ṛṣi* therefore indicates one who is well-versed in the *ātharvan mantra*, that is one who is well-versed in the Atharva Vedic mantras. The line of teachers (*vaṁśa*) attached to the second chapter of the Brhadaranyak Upanisad indicates that Dadhyan was the disciple of Atharvanah.

He knew *Madhu Vidyā* and taught it to two *Aśvins* (Br. Ar. 2-5-16). To emphasise the secrecy as well as the sanctity of the *Madhu Vidyā* the Sruti brings in a story which runs thus :—

The *Madhu Vidyā* was a favourite subject of the two Asvins therefore when Dadhyan came to them to teach the subject he said : "Indra has told me that he will behead me the moment I teach it to anybody ; therefore I am afraid of him. If he does not behead me then I will accept you as my disciples". They said: "We will protect you from him". "How will you protect me?" Dadhyan enquired. At this, they said: "When you accept us as your disciples, we shall cut off your head, remove it elsewhere and preserve it, Then bringing a horse's head we shall fix it, on you; you will teach us through that. As you do so Indra will cut that head of yours, then we shall bring your own head and replace it on you". "All right" said, Dadhyan and accepted the two Asvins as his disciples (Vide San. Com. on Br. Ar. 2-5-16). Sankara commenting on the whole story says that it has been narrated for the sake of eulogy (*stutyartha*).

Angirasa Aynsya Vamsa. The name of Angirasah finds mention in the Mundaka Upanisad (1-1-1). He attained the Supreme Knowledge of Brahman from Bharadvaja Satyavaha and imparted it to Saunaka the great householder (mahasala) (1-1-2).

Vidarbhi Vamsa. The term *vaidarbhī* which finds mention in the Prasna Upanisad (1-1-1) has been thus explained by Sankara *vidarbheṣu bhava* that is one who belongs to Vidarbha. The name of Bhargava comes in, in connection with Vaidarbhi. According to the commentator Bhargava belonged to Vidarbha.

The tradition of the Vidarbha family is that the Vidarbhis were devoted and steadfast in Brahman (*brahmaniṣṭha* and *brahmaparāḥ*) (Prasna 1-1-1). Bhargava who belonged to the Vidarbha family approached Pippalada and asked him how many gods were there who supported creatures" (2-2-1).

Pippalāda through various ways and means taught him, and said "Whatever exists in the three worlds is all under the control of *Prāṇaḥ*" (Prasna 2-2-13). The *Prāṇaḥ Vidyā* belonged to the *Vidarbhis*.

Kapi Vamsa. The name of Patancala Kapya finds mention in the Brhadaranyaka Upanisad (Br. Ar. 3-7-1; 3-3-1). Patancala Kapya belonged to the *Kapi Vaṁśa*. The *Kapi Vaṁśa* according to Sankara was noted for *Yajñaśāstra* (scriptural learning). Uddalaka Aruni and Yajnavalkya went to the Patancala Kapya in Madra to study scriptures (*gṛheṣu yajñasāstrādhyayanaṁ*—San. Com. 3-7-1). Kapya was the disciple of Kumaraharita (Br. Ar. 4-6-3).

Gautama Vamsa. In the *Gautama Vaṁśa* the names of Uddalaka Aruni Gautama (Br. Ar. 6-3-7; Ch. 3-11-4) and Vajasravasa Gautama (Kath 1-1-1) are famous. Besides, according to the two *Vaṁśas* (line of teachers) we find two more Gautamas. One was the disciple of Saitava (Br. Ar. fourth chapter) and the other was the disciple of *Vātsya* (Br. Ar. second chapter).

Gautama Uddalaka Aruni's family was cultured. The Chandogya Upanisad states in connection with the *Madhu Vidyā* that Brahma told *Madhu Vidyā* to Prajapati. Prajapati told it to Manu and Manu to *Ikṣāku* and his descendents. Aruna imparted this sacred knowledge of Brahman to his eldest son Uddalaka (Ch. 3-11-4). Uddalaka in his turn imparted it to his son Svetaketu.

Thus we find that three generations of Uddalaka Aruni Gautama were reputed for scholarship. He was the propounder of the *Tattvamasi Vidyā* (Ch. 6-8-7 to 6-16-3). He was the teacher of Yajnavalkya, the Vajasaneyi (Br. Ar. 6-3-7) and accompanied him to Madra to learn scriptures in the family of Patancala Kapya (Br. Ar. 3-7-1). He approached King Pravahana Jaivali to learn the *Pañcāgni Vidyā* when his son was defeated (6-2-5 to 14 Br. Ar.) and king Asvapati Kekaya to know the *Vaiśvānara Vidyā* (5-11-6 Ch.).

Vajasravasa Gautama appears in the Kathopanisad (1-1-1) as a performer of the *Sarvamedha* sacrifice. The word Vajasravasa according to Sankara indicates one who has the reputation of giving away *annam* (food). The term *vājı* means *annam*. Vajasravasa in the family of Gautama was therefore, famous for giving away gifts of food (vide San. Com. Katha 1-1-1). His son was Naciketas who went to Mrtyuh to learn *Brahma Vidyā*. Vajsravasa was the disciple of Jihvavat Badhyoga and the teacher of Kusri (Br. Ar. 6-5-3).

Bharadvaja Vamsa. Bharadvaja son of *Bhāradvāja* was the disciple of Atreya. According to the Prasna Upanisad Sukesa was the son of Bharadvaja. He was devoted to Brahman (*brahmaniṣṭha*) and established in Brahman (*brahmaparā*). He approached Pippalada to know the *Ṣoḍaśakalā Vidyā* (Prasna sixth question).

Sakayana Vamsa. The name of Sakayana finds mention in the Maitrayani Upanisad (2-1-1). There we find that he taught King Brhadratha that the due performance of the *Āśrama Dharma* would purify the aspirant's mind. For the attainment of knowledge (*vidyādhigamasya*) one should follow *dharma* (code of duties) prescribed for one's *āśrama* (stage of life). Because the prescribed code of duties for each *āśrama* holds all (*svadharma eva sarvaṁ dhatte*) (4-3). Sakayana was the disciple of Ghrtakausika and taught Kasayana according to the lists.

Satyakama Jabala Vamsa. The name of Satyakama Jabala occurs in the Chandogya Upanisad (4.4.3–5). There he appears as the student of Gautama Haridrumata. He was the teacher of Upakosala Kamalayana. But according to the lists of teachers he was also the disciple of Madhyandina and taught Uddalakayana.

Gargayana Vamsa. Gargayani was the disciple of Uddalakayana. King Citra belonged to the Gargayana Vamsa. In the Kausitaki Brahmana Upanisad he is known as Citra Gargayani. He performed a sacrifice and Uddalaka Aruni was to be his priest. But sent his son Svetaketu and said : "Perform the sacrifice for him" (*yājayeti*) (Kaus. 1-1-1). The learned king Citra thus put him a question on the future of life : "Son of Gautama, is there a hidden place in the world where you are able to place me, or is it the other way and you are going to place me (*dhāsyasīti*) in the world to which it leads ?". Svetaketu could not answer it and went back to his father—Uddalaka. Uddalaka approached King Citra Gargayana as a student and the king thus instructed him : "All who depart from this world go to the Moon". According to him the moon is the door of Svarga (*svargasya lokasya dvāram*) (Kaus 1-2). Then the man undergoing various stages comes back to the world of *Agniḥ* (fire) *Vāyuḥ* (air), *Varuṇaḥ* (water) *Indra*, *Prajāpati* and at last to the world of Brahman (Kaus 1-3).

Bahmaloka as explained by Citra. In the Brahmaloka there is the lake *Ārah*(*ārah hradaḥ*). The moments are called *yeṣṭiha*(*muhūrtā yeṣṭihā*). The river is called *virajā* (*virajā nadī*). There is a tree named *Tilya*. The name of the place is *sāyuyam*. The space (*āyatana*) is called *aparājitam*. Indra and Prajapati are the two door-keepers (*dvāragopau*). The hall of Brahma is called *vibhum* (built by *vibhu*, ego). The throne is *vicakṣaṇa* (perception), the couch is *amitaujāḥ* (*paryaṅkaḥ—amitaujāḥ*) and there are beloved *mānasī* (mind) and her image *cakṣusi* (eye) who as if taking flowers, are weaving the worlds (*puṣpāṇyādāyāvayatau*) and the *apsarās* the *ambās*, (*śruti*) and *jagati* the *ambāyavis* (*buddhi* or understanding) and the rivers *ambayās*. To this world, he who knows this—*paryaṅka vidyā*—approaches (1-3). King Citra Gargayani knew the P*aryaṅka Vidyā*.

Gargya Vamsa. Gargya was the disciple of Gautama and taught Agnivesva. There was one Balaki in this family who was very proud, that is why he was often called *dṛpta*-Balaki Garga (Br. Ar. 2-1-1)

Now the *Vaṁśa* (lineage) of the whole Brhadaranyaka is being given. It has already been mentioned at the very outset, that they are here named after their mothers and this order has been maintained upto the son of Sanjivi. There are two *vaṁśas* at the end of the sixth chapter of the Brhadaranyaka Upanisad—one starts with *Svayaṁbhū Brahmā* (self-born) and the other with *Ādityah* (the Sun). But both the lines mingle into one when Sanjiviputra comes in.

Svayambhū Brahmā (self-born)
Prajāpati
Turkāvaṣeyaḥ
Yajñavācasa Rājastamvāyanaḥ
Kuśrīḥ
Śāṇḍilyaḥ
Vātsyaḥ
Vāmakakṣāyaṇaḥ
Māhiṣyiḥ
Kautsa
Māṇḍavyaḥ
Māṇḍukāyiniḥ
Sānjiviputra

Ādityaḥ (the Sun)
Āmbhiniḥ
Vāk
Naidhruvīḥ (*Kāśyapa*)
Śinpa or Śilpaḥ (*Kāśyapa*)
Hāritaḥ
Asita Vārṣagaṇaḥ
Jihvāvata Bādhyoga
Vājiśravas Gautama
Kuśrīḥ
Upaveśiḥ
Aruṇaḥ
Uddālaka Āruṇiḥ
Vājasaneyī Yājñavalkya
Āsuriḥ
Āsurāyaṇaḥ
Prāśniputraḥ
Kārśekīputrāḥ
Sānjīviputraḥ

↓

THE ADITYAH VAMSA CONTINUES

Prācinayogiputraḥ
Kāśrakeyī putraḥ
Vaidabhriti putraḥ
Krauncīputraḥ
Bhālukīputtraḥ
Rāthitariputraḥ
Śāṇḍiliputraḥ
Māṇḍukīputraḥ
Māṇḍukāyanīputraḥ
Jāyantiputraḥ
Ālāmbiputraḥ
Ālambāyaniputraḥ
Sāṅkṛtiputraḥ
Śamgiputraḥ
Ārtabhāgīputraḥ
Vārkaruṇiputraḥ
Pāraśerīputraḥ

Vātsīputraḥ
Pāraserīputraḥ
Bhāradvājīputraḥ
Gautamiputraḥ
Ātreyiputraḥ
Kāpīputraḥ
Kāṇvīputraḥ
Vaiyāghrapadiputrāḥ
Ālambīputraḥ
Kauṣikiputraḥ
Kātyāyaniputraḥ
Upasvataputraḥ
Pārāśarīputraḥ
Bhāradvājīputraḥ
Gautamiputraḥ
Kātyāyaniputraḥ
Pautimāṣiputraḥ

In these two *vaṁśas* the following names are noteworthy :—Sandilya, Naidhruvi, Silpa, Harita Aruna, Uddalaka, Aruni, Vajasaneyi Yajnavalkya

Sandilya Vamsa. Sandilya was the exponent of the *Sāṇḍilya Vidyā* which finds mention in the Chandogya Upanisad (3-14-1 to 4). He was the disciple of Kusri. He imparted his knowledge to Vatsya. The sacred knowledge of Brahman as explained through the *Śāṇḍilya Vidyā* was handed from one generation to another upto Sanjiviputrah according to the first list and upto the Pautimasiputrah according to the second.

Kasyapa Vamsa. The *Kāśyapas* belonged to the *Āditya Vaṁśa.* The three *Kāśyapas*—Naidhruvi, Silpa (also Sinpa) and Harita acquired the sacred knowledge of *Brahman* from Vac, Ambhini, and Aditya and they imparted it to Asita Varsagana. Scholars of outstanding merit like Aruna, Uddalaka Aruni and Vajasaneyi. Yajnavalkya attained the supreme knowledge of Brahman from the Kasyapas.

Aruna Vamsa. According to the Chandogya Upanisad (3-11-4) Aruna knew *Madhu Vidyā* and he imparted it to his eldest son Uddalaka Aruni.

Uddalaka Aruni was a reputed scholar. He explained the sacred knowledge of Brahman to his son Svetaketu through various analogies.He was the master of the *Tattvamasi Vidyā* which finds mention in the Chandogya Upanisad (6-8-7 to 6-16-3). Besides he imparted the *Mantha Vidyā* to Vajasaneyi. Thus he was a teacher of Yajnavalkya Vajasaneyi. His ardent devotion for knowledge becomes manifest when he approached King Citra Gargayana (Kausitaki Upanisad) for *Paryaṅka Vidyā* and King Pravahana Jaivali for the *Pañcāgni Vidyā* after the defeat of his son Svetaketu (Br. Ar. 6-2-1; Ch. 5-3-1).

Yajnavalkya Vamsa. Yajnavalkya Vajsaneyi was the disciple of Uddalaka Aruni and he taught Asuri the sacred knowledge of Brahman.

Though the names of other teachers do not distinctly figure in the Upanisads, yet, their importance in respective sphere cannot be ignored. They were the transmitters of the supreme knowledge of *Brahman* from one generation to another. Some of them like Sandilya, Uddalaka Aruni, Dadhyan made the abstract spiritual secrets intelligible to the aspirants by their ingenuity. Special branches of knowledge like the *Śāṇḍilya Vidyā, Tattvamasi Vidyā, Madhu Vidyā* developed due to their endeavour. Moreover the *Vaṁśas* distinctly assert the fact that without a spiritual preceptor knowledge could not be imparted. Education in the Vedantic period was not considered as a special property confined to a particular family.

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